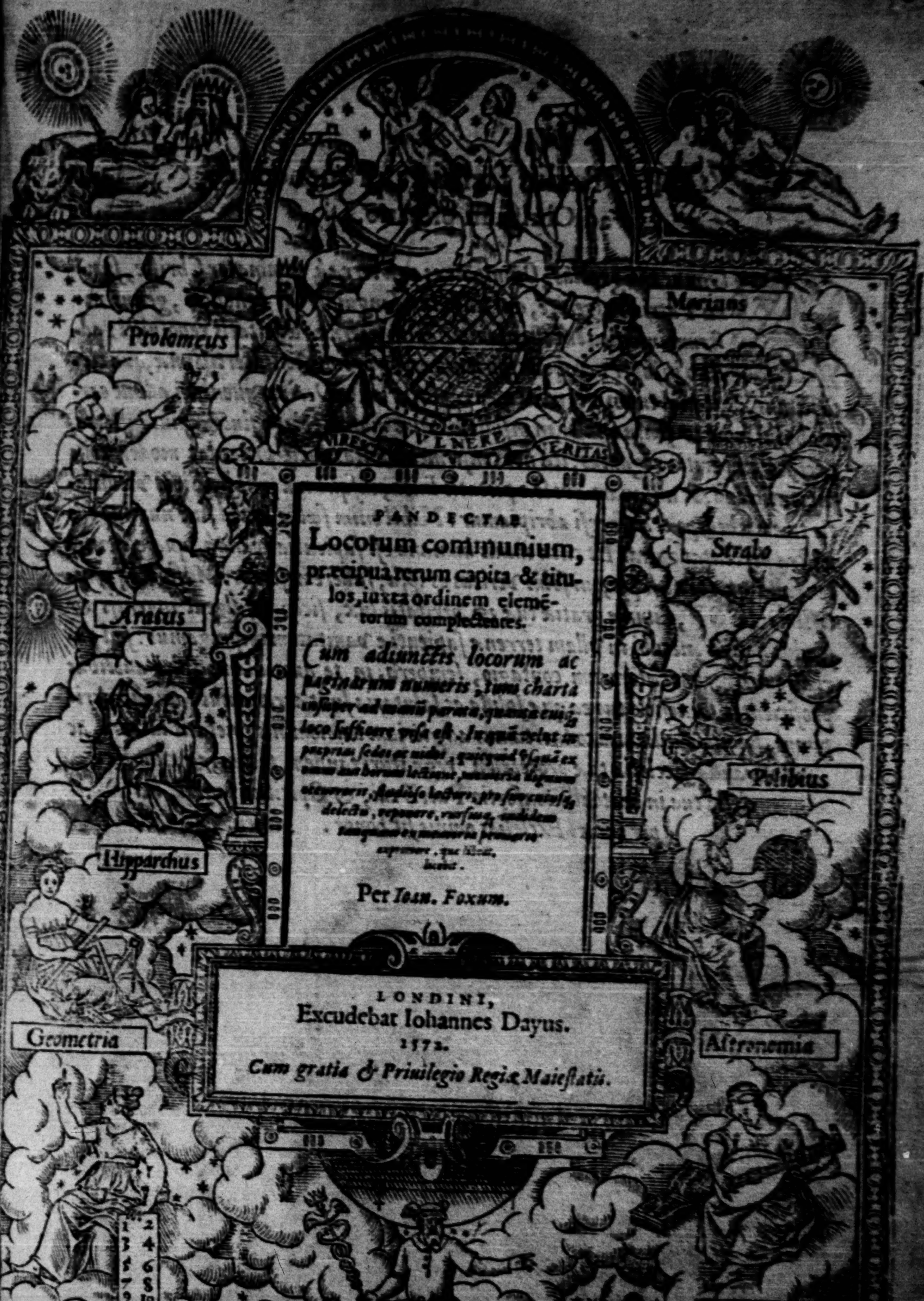

Ptolomeus
Marinus
Viresco vulnere veritas
Strabo
Aratus
Polibius
Hipparchus
Geometria
Astronomia
1 2
3 4
5 6
7 8
9 10
Arithmetica
Musica
IB F
MERCVRIVS

PANDECTAE

Locorum communium, præcipua rerum capita & titulos, iuxta ordinem elementorum complectentes.

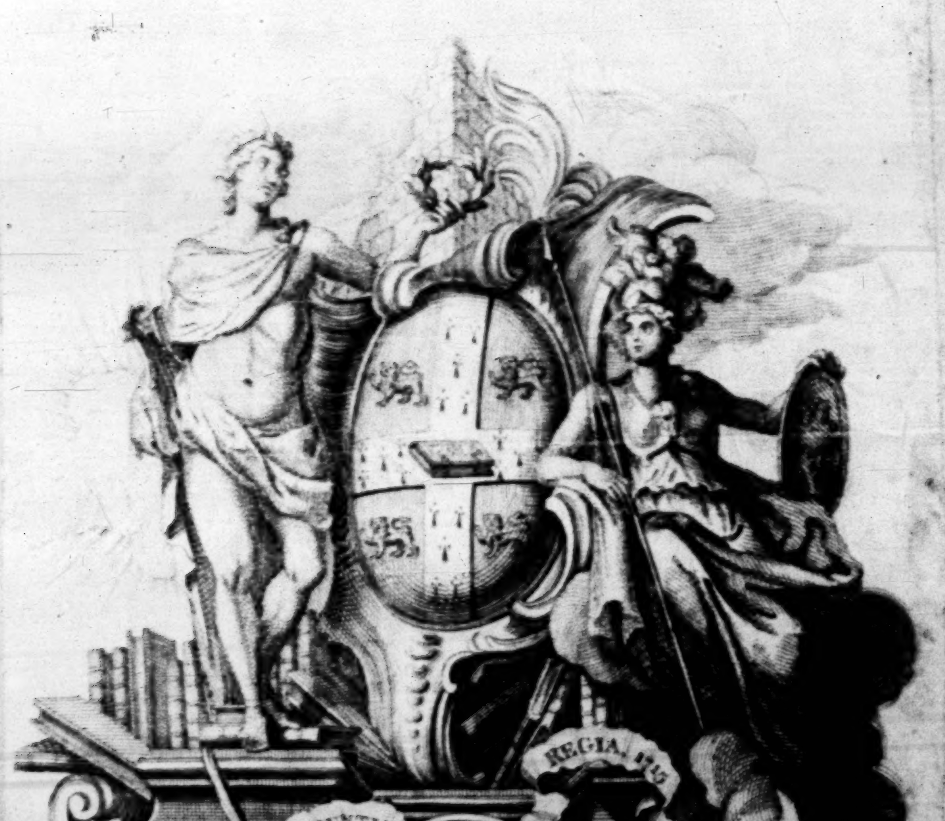
Cum adiunctis locorum ac paginarum numeris, tum charta insuper ad manū parata, quantum cuiq; loco sufficere visa est. In quā velut in proprias sedes ac nidos, quicquid vsquam ex omni autorum lectione, memoria dignum occurrerit, studioso lectori, pro suo cuiusq; delectu, reponere, rursumq; eadem tanquam ex memoriæ promptuario exprimere, quæ libeat, liceat.

Per *Ioan. Foxum.*

LONDINI,
Excudebat Iohannes Dayus.
1572.
Cum gratia & Priuilegio Regiæ Maiestatis.

Pro ſtudiis fœliciter prouehendis, ad Chriſtum precatio.

Agimus tibi gratias, Omnipotens cæli terræq́ dominator Chriſte, ſummi Patris vnigenite, qui ſingulari ſanguinis tui beneficio, genus noſtrum infœlicitèr collapſum, in ſpem æternæ fœlicitatis repoſuiſti: addito inſuper arrabone ſpiritus tui, & promiſſionis certiſſimæ, qua certò ſcimus, quicquid tuum eſt, nihil nobis defuturum. Verùm quoniam adhuc carnis huius mole & ſenſu onuſti, in inſidioſo huius mundi pelago fluctuamus infirmi, cæci, & imperiti: rogamus, ita nos confirmet bonitas, ſicq́ præcedat moderatrix ſapientia tua, vt nuſquàm à rectæ pietatis linea, nuſquàm à ſimpliciſſimo voluntatis tuæ archetypo tranſuerſi abripiamur. Nihil enim fœlix, quòd ſine numine tuo noſtra pertentat opera. Et cæca omnis humana eſt ſapientia, vanaq́, quæ eſt extra te: falſa, quæ te nõ ſapit, qui ſolus veritas es ipſa, fallere neſciens. Adſit itaq́; mitiſſimè IESV, diuinæ gratiæ tuæ & veritatis lux, ſicq́; affulgeat ingenijs & ſtudijs noſtris, necubi in vllam terrenæ ſapientiæ vanitatem impingamus: ſed puri ab omni rerum cæterarum contagio, ſemperq́; in te quotidianis fidei auctibus proficientes, beneficio tuo ea quæ ſolida ac ſalutaria ſunt arripiamus: quæq́; arripimus, humili obedientia conuertamus ad gloriam tui nominis, pietatis lucrum, ac illuſtrandæ Eccleſiæ tuæ profectum: regnaturi tandem tecum, & cum Eccleſia tua in beato illo conſortio Patris tui, & Spiritus ſancti, cui per omnes Eccleſias omnis ſit honor. Amen.


MVNIFICENTIA
REGIA. 1715
GEORGIVS D.G. MAG. BR. FR. ET HIB. REX. F.D.
J.P
Sc.

DE TOTA RATIONE, conſilio, & praxi locorum Communium, ad ſtudioſam iuuentutem

Præfatio.

De locorum communiũ neceſſitate & ordine.

INter omnes qui hactenus de formandis ſtudiis ſcripſerunt, vt nemo eſt, qui locos, quos cõmunes appellant, non cuiq; neceſſario comparandos cenſeat: ita dolendum videtur, quòd vt cæterarum rerum, ita & huius nulla ab iiſdem certa præſcripta ſit formula, nec vllus locorum modus conſtitutus, eo ordine ac numero, vt nec in numero quidem ipſo modus, nec in ordine methodus deſideretur. Qua in re permagna opus eſt vtrinq; ſane cautione. Quanq̃ nec abnuerim, quod negari non poteſt, nonnullos etiam iſtorum, qui in hac profeſſione laborarũt, imaginẽ huiuſce rei qualemcunq; iuuentuti propoſuiſſe: ſed ita, vt contenti tantum propoſuiſſe, cætera diſcentium ingenijs, pro ſuo cuiuſq; arbitratu digerenda reliquerint. Quo factum eſt, vt infinita prope eſſet in locis deſcribendis varietas, dum nulla certa methodo in cõmuni propoſita, tot fere locorum inueniantur formulæ, aliæ ab alijs diuerſæ, quot ſtudioſorum iudicia, quot capita: dum hic ſibi plures, hic pauciores locorũ ordines præfigit. Alius eoſdem fortaſſe, ſed alio diſpoſitos ordine diſtribuit. Eſt qui nullum in deſignandis locis ordinem ſibi obſeruandum putat. Nec deſunt, qui memoria freti nullam prorſus ſcribendi requirunt ſecuritatem: vt eos interim taceam, qui vel moleſtia ſcribendi, vel colligendi inſcitia impediti ideo locorum nulla vtuntur ratione, quia nihil hic certum, ſicut cæteris in præceptis vident, quod ſequantur. Accedit & his diuerſum genus eorum qui immodice atq; ad ſuperſtitionem anxij tot ferè locos ſtatuunt communes, quot ſunt in artibus & natura rerum tituli. Hiq; nullum congerendi ferè finem, aut modum faciunt. Nec minor in vſu etiam locorum diuerſitas apud ſtudioſos. Non quod horum tamen inſtituto vel moroſius obſtrepam, aut arrogantius præiudicem, qui ſuo hic iudicio, tanq̃ in re libera vti malint. Quid ni enim liceat? verum quum hanc ſtudiorum partem imperfectam. ac ſemiinchoatã a ſuperioribus eſſe relictam aduerterem, putaui hac quoq; in re conſulendum ſtudioſæ adoleſcentiæ, quo alacrius ſimul & fœlicius in hoc ſtudiorum curriculo, circulum illum quem ſibi quiſq; propoſuit, expediat perficiatq;.

Locorũ ordo & diſpoſitio.

Nunc itaq; quum in locis ijs, quos dixi, duplex ineſſe labor, primum in ſcribendi moleſtia, tum in ordine diſpartiendi, ſoleat: nos vtraq; pariter difficultate curam voluimus ſtudioſorum exonerare. Ac primum quod ad ordinem attinet, quoniam non vna eſt, ea de re, inter eruditos opinionum conſenſio, quorum alij a diuinis ad humana ſeriem deducũt: alij iuxta pugnantia & affinitates virtutum & vitiorum capita colligunt locorum: nonnulli rurſus confuſa congerie, certo quidem numero pauca, ſed nullo perfecto ordine, atq; ad ſtudia ſolum humanitatis pertinentia, ſat habent principia quædam locorum enumeraſſe: nos ex omnibus ſeligentes quod expeditiſſimũ ad omnem ſtudiorum vſum & praxin videri poſſet, nihil magis ex vſu fore ſtudioſæ iuuentutis rati ſumus, quàm κατὰ στοιχεῖον, hoc eſt, vt elementorum ordinem vulgo vſitatiſſimum ſequentes, certa quædam locorum capita, & principia, vt quæq; generaliſſima videbantur, ſtatueremus: non quæ tantum ad orationis copiam, dicendiq; vſum facerent, ſed quæ item ad Theologos, Phyſicos, Iureconſultos, Medicos, Mathematicos, cæteroſq; cuiuſcunq; profeſſionis opifices æquè pertinerent.

Quin nec eo contenti ordinem duntaxat indicaſſe, effecimus inſuper opera Typographi, et & ipſe deſcribendi, & concinnandi labor literarum ſtudioſis adimeretur, porrecto his tanq̃ ad manus libro, cum notulis locorum, indiceque appoſito tabulari, ac figurarum conſignatione (quibus in rebus pluſculum alioqui laboris ineſſet) deſcriptis, atque ad manum paratis. Vt iam nihil reſtet amplius, niſi quod in ſua cuiuſq; excerpendi diligentia ſitum eſt: nempe vt per omnia ſcriptorum artiumq; genera circumuolitancumuolitantes, ad ſingulos locorum titulos, ceu memoriæ apothecam quandam, ſcite ac diligenter referant, quæ quotidianus lectionis vſus adnotanda ſubminiſtrat. Quanq̃ & hanc etiam laboris partem ſupplere haud erat difficile, ſi Maximum, Stobæum, Polyantheō, Florilegum, Valeriū, Noctes Gellianas, Laertium, Anthologicon, Gnomologias Demoſthenis & Iſocratis, cæteroſq; huius albi Græcos & Latinos ſecutus γνωμογράφους, qui miſcellania, qui viridaria, qui flores Poetarum, & Philoſophorū, qui ariſtologias Pindari, quiq; è Platone & Cicerone ſelectas ſententias in compendium redegerunt, locos communes tractare, non indicare voluiſſem. Nequè enim materia, nec occaſio defuit efficiendi, ſi occaſionem potius quàm conſilium hic ſequi libuiſſet. Sed non tam malè conſultum volebam diſcentium ſtudijs, vt quorum ſuccurſurus eram induſtriæ, eorum fouerem ignauiam. Quid enim illiberalius, aut ſtudijs ingenijſq; formandis inutilius, quàm in deducticijs aut ſurrepticijs iſtis lacunulis deſidere, præteritis ipſis fontibus, vnde eadem hæc, & plura, multoq; fœlicius hauriantur? Nec dum mihi ſatis conſtitit, pluſne damni an commodi ijs acceptum debemus, qui plagium huiuſmodi in re literaria exercentes, ex integris authoribus carpſim hinc inde detruncatas ſententiolas proponant adoleſcētibus, quas vt ipſi magis ex authoribus pro ſuo cuiuſq; iudicio decerperent, non paulo præſtiterat. Quemadmodū enim in pecunijs vel aſſeruandis vel erogandis cautiores plærunq; ſolemus eſſe, quas ipſi multo ſudore noſtro peperimus, quàm quæ temerè aliena largitione obueniunt: ſicutquè floſculis aliena manu lectis libenter quidem vtimur, at cum ipſi in pratorum vireta expatiantes, atq; ex radice adhuc ſpirantes recens, cum libero delectu eos quos cupimus, reuellimus, duplex demum accedit amœnitas: primùm, quam ex floſculis ipſis, tum quam ex deambulationis oblectatione capimus: Non ſecus in locorum collectione non paulo mihi præſtabilius videtur, vt conſueſcant adoleſcentes, ex autoribus ipſis potius quàm ex ſummularijs iſtis colligere, aut per indices librorum locupletiſſimos licet, ceu per aliena aluearia fucorum ritu circumiactari: vel quia ita tenacius memoriæ inhærent, fiuntquè iam noſtra, quæ ſtudio noſtropte acquiruntur: vel quia cum ipſis ſimul locis vtendi etiam ratio indidem facilius ex imitatione eorum, è quibus colligimus ſcriptoribus, addiſcitur. Vt interim ne commemorem cæterarum rerum multiplices fructus, quos conciliat nobis præter locorum materiam, frequens aſſiduaquè autorum lectio, veluti rerum variarum vſum & experientiam, ſine qua cæca & indocta eſt doctrina ipſa, ſapientiam indies ſuccreſcentem, diſcendi ſcribendiq; facultatem, iudicandi prudentiam, ingenij maturitatem. Nam hæc omnia ex crebra autorum conſuetudine ſenſim in animos noſtros transfunduntur. Non aliter quàm in moribus vitæ, eorum potiſſimum ingenia referimus, ac naturam imitamur, quorum maximè contubernio aſſueſcimus, ſiue probi ſint, ſiue ſecus. Idem neſcio an efficacius etiam in lectione contingat, vt tales euadamus plærique, quales autores ſint, quos euoluimus. Sic qui amœnioribus capiuntur muſis, pluſculum ferè humanitatis & candoris in vita præ ſe ferre videmus. Qui oratorium ſectantur genus, ſplendidi, cultiq; orationis magis eſſe elegantuli ſolent: Qui philoſophicum, ſibi fermè philoſophorum mentem habitumquè aſciſcunt. Itemq; qui ſcholaſticum, & pugnax hoc Theologiæ genus ſecuti, in eo omnem triuerunt ætatem, tanquā φύκια piſciculi in petris (vt narrant) marinis: eos plærunque moroſos, inſuaues, cunctaquè vertentes in ſaliuam contentionis, quam imbiberunt, aduertimus. Mirè enim agilis vis quædam mentis nobis à natura indita eſt, dociliſquè ad omnia: tum autē nuſquam docilior, quàm ad deteriora. Quo magis proſpiciendum, vt literis & ingenuis artibus nati adoleſcentuli, ilicò ad ipſos remittantur autores, eoſquè quàm optimos: vbi ſuum liberè exercentes delectum, pariter cum locorum idonea ſupellectile, in omnem vitæ vſum vtilia præcepta, ſanctaſq; de vero opiniones imbibant, multo ſanè tum vberius, tum aptius quàm ex ſummularijs iſtis rhapſodijs, aut indicum congeſtis centonibus.

Aſſidua lectio quam vtilis ſit & fructuoſa.

Indices librorum quatenus conducunt.

Non quòd negem tamen & ijs ipſis ſuam conſtare vtilitatem, eamquè non vulgarem, præſertim apud eos, quibus vel librorū copia deſtitutis non licet, aut alijs vitæ munijs diſtentis non vacat operam euoluendis voluminibus nauare. Sed tamen dum his conſulimus, cauenda eſt labes alia, tanto grauior, quanto communior: ne iuniores interim, qui procliues à labore ad ocium feruntur, contenti his excerptiunculis, hincquè falſam ſibi doctrinæ perfectionem pollicentes, cæteros vel non attingant ſcriptores, aut ſupinius in ijs verſentur. Fiatquè hoc modo, vt quemadmodum ijs qui epitomas ſcripſerunt, interitum autorum, velut Trogi Iuſtino, Liuij Floro, legum Romanarum Iuſtiniano nonnulli aſcribunt: ita & iſti ſuis conſarcinandis floſculis, ipſos demum ſcriptores è manibus excutiant. Verùm vt nihil hic timendum ſit periculi, certè illud extra controuerſiam eſt, non paulo magis referre in rem ſtudioſorum, vt ipſi apiculas imitati, gnauiter per omnia autorum genera, velut roſeta quædam circumuehantur: indequè ſuccos, quos quiſquè iudicat ſibi aptiſſimos, ad mellificium exugat, atq; in conditorium referat. Ita fiet, vt cum locis pariter iudicium, ingenium, vſus, inuentio coaleſcat, memoriæ conſulatur: rerum, naturarum, exemplorum, ſententiarum, loquutionum, hiſtoriarum multiplex apparatus, ac fœliciſſimum quoddam omnijugæ copiæ cornu, præter hæc orationis inſuper concinnitas conſequatur vltro. Adde huc, quòd quum locorum vberrima nobis ſylua hunc in modum comportata ſit, tum verò eiſdem non ſolum rectius ex ipſa autorum obſeruatione, ſed & audacius iam, honeſtiusq; tanquam proprijs vtuntur: quos noſtra, vt dixi, non aliena congeſſit diligentia.

Indicibus ſeu tabulis librorum quomodo vtendum.

Quoniamq; de indicibus ſupra iniecta mentio eſt, de horum quoquè vſu admonendi ſunt literariæ militiæ tyrones: non vt eis omnino ne vtantur, ſed ne nimium his affixi, id quod vtiliter ad compendium inuentum ab alijs ſit, ſibi vertant in diſpendium. Quid enim inutilius ad frugem ſtudiorum, quàm ſemper in re quaquè indaganda ad indices recurrere? Quod etſi per ſe reprehendendum non ſit, attamen nihil aliud quàm ad indices ſemper recurrere librorum, quos tu nunquam fortaſſe integros, vix etiam dimidiatos perlegeris, nec (quod turpius eſt) ſtudes legere, vix mihi ingenuæ verecundiæ, parum ſanè docto dignum, minimè verò commodum eſſe diſcentium profectui videtur. Et qua tandem fronte illius te venditabis autoritate, in quo hoſpes ſis ferè non minus quàm apud Indos, cuiuſquè nihil penè, præter vnam ſententiam miſeram ac fruſtulatam tenes, quam nec tua ex lectione, ſed ex indice didiciſti? Non quòd ex indice citare non liceat, aut vſum eorum in totum reijciam. Sed videndum interim, quæ hic moderatio adhibenda: nec quid decet ſolum, ſed quid cõſultum etiam: non quid compendij ſit, ſed vt compendij conſtet ratio, cogitandum eſt. Quanquam non equidẽ arbitror fruſtra repertos eſſe, receptoſq; indices. Præſtant enim præter compendium, haud exiguos etiam fructus in omnes ſtudiorum partes, ſi dextrè conficiantur, maneantquè intra fines, vſuſquè legitimos. Tum autem rectiſſimè in vſum accommodantur, quum neceſſitati aut celeritati adminiculantur, non ſuccurrant ſocordiæ. Poterit enim incidere nonnunquam, vt ſubitò atquè ex tempore dicturus de re propoſita quiſpiam, tempus ociumq; autores quos velit, euoluendi nõ habeat. Eſt item alius, qui quotidie de more profeſſurus, neceſſe habet è multis multa congerere. Sic ſi quando caſus ferat, vt exprompte ſit exquirendum in autoribus aliquid, quod per obliuionẽ ſuffugerit (quis enim memoria tenere omnia poterit) nimirum his neceſſaria ſuppeditabunt adminicula conſulti indices. Perducunt enim ceu veſtigijs ac compendio ad ea quæ indagamus: at ijdem minimè tamẽ perducunt ad omnia, efficiunturq; ipſi à doctis verius, quàm doctos efficiunt.

Indicum vtilitas & vſus.

Denique quum omnia præſtiterint vel perfectiſſimi etiam indices, plurimum tamen ab eo abſunt, vt pro locis communibus haberi aut poſſint, aut debeant. Nam vt nihil hic de his dicam, quos paſſim videmus, cuiuſmodi ſint, haud iam excutio: at demus eſſe numeris modiſq; omnibus abſolutos, ac pluſquàm perfectos indices: attamen quanta autorum portio, optimorum etiam, prorſus omni vacat indice: maximè ſi de poetis comicis, tragicis, lyricis, & oratoribus, tum Græcis penè omnibus loquendum ſit: cùm tamen rerum collectiones à nullo non ſcriptorum genere, tum ab ijs potiſſimum peti ſoleant. Quid igitur? aut hos omnino non leget tyro noſter, aut nihil in ijs magnopere tenendum habebit ſine tabella indiciaria. At demus, ſingulis ſcriptoribus ſuum apponi indicem, aut alioqui apponendum breui. Nequè enim difficilis fortaſſe labor. Demus inſuper & illud, omnes omnium librorum indices ſumma et exquiſita cõgeſtos cura, vno comprehenſim volumine proponi adoleſcentibus, quo expeditior ſit ſingulorum inſpectio. Poteſt & id etiam fieri, fueritq́; ſanè optabile. Attamen quum ijdem per ſe ipſi nihil monſtrant, ſed aliunde nos aliò remittant ad certas paginas lineaſq́; autorum: neceſſe iccirco fuerit pariter cum indicibus, librorum etiam, quibus ſubſeruiunt, copiam præſentem ſuppetere. Iam vt illud quoquè ponamus æquè eſſe facilè, vt omnes vbiquè librorum omnium commeatu circumfluant, quid, an nunquam continget te abeſſe à libris? Nunquam prodibis peregrè? At feres tecum indices. Quid tum, ſi relictis domi codicibus, ad quos tranſmittunt indices? Atenim mutuabis alicunde. Age vt id contingat etiam, ſitq́; tam factu quàm dictu facile. Largiamur enim, quæ in votis quàm vſu citius veniunt. Quid tandem ex his omnibus te conſecuturum ſperas, vt iam iſtis inſtructus præſidijs, locis communibus nihil egeas? Tota erras opinione. Siquidem permulta in locos communes cadunt, ad vſum & tractationem ſtudiorum neceſſaria, quæ indices tui nec perfectiſſimi recipiunt: veluti ſimilitudines, alluſiones, metaphoræ, prouerbia, deſcriptiones, emblemata, ac ſchematiſmi orationis, locutio nonnunquam aut verbum venuſtius. Adde huc ſententias, quæ cum tot modis orationi ſeruiunt illuſtrandæ, parciſſimè tamen in indice occurrunt. Exemplo ſit ſententia: neruos eſſe ſapientiæ, Μέμνασο ἀπιστεῖν, citata ex Epicharme: quæ dextrè adhibita orationi, addet nonnihil ponderis: in indice verò vbi nam reperietur? Sic apud Pindarum, Sophoclem, Euripedem, dignas locis cómunibus ſententias comperies: quarũ non ſolum nulla apud indices mentio, ſed nec ipſorũ etiã vllus extat index. Sed hæc vna cœteris æſtimandis abundè ſuffecerit.

Indices & loci communes quid differant.

Cicero lib. 2. Epiſt. ad Atticum.

Cicero pro P. Seſtio de ſeditione verba faciens, Conſules duos appellat turbines reip. Metaphoram non præteribit fortaſſe locus communis de ſeditione, index verò negliget. Rurſus Phil. 11. de L. Antonij fratre loquens Cicero: Quam (inquit) facē? quod ſcœlus? quem gurgitem? quam voraginem? quid eum nõ ſorbere animo? quid non haurire cogitatione? cuius ſanguinem nõ bibere cenſetis? quæ Metaphora inter locos communes repoſita vſui aliquando fuerit: in indice nec locum habeat, nec vſum. Idemq́; alibi vultum deſcribit iracundi hominis, labra trementia, flammantes oculos, &c. Quid dicam porrò de epithetis, quorum vſus non ſolum in carmine neceſſarius, ſed & oratori interdum peropportunus exiſtit? Vt interim ne commemorem integra carmina, à poetarum libris ſubinde repetita etiam à magnis autoribus: quemadmodum Plutarchus ex Homero, Hieronymus è Marone, alijq́; ex alijs, multa ſuis aſpergunt opuſculis. Hic quid tandem index quæſo tuus iuuabit? loci autem communes plurimùm. Sunt & aliæ non obſcuræ diſcriminum notæ, quibus inter ſe loci communes indiceſq́; diſſident: quòd hi videlicet in alijs oſtendunt, illi verò ex alijs deſumunt materiam tuo inſtituto accommodam. Cæterum quod maximè ad rem noſtrã attinet, præcipuum hoc diſcrimen habent, quòd indices nihil, niſi quod ipſe requiris, demonſtrant: loci, quid etiam requirendum ſit: nec materiam ſolum, ſed & vſum in omni argumento ſuggerunt. vt ſi de continentia (verbi cauſa) dicendum, quibus hic exemplis, quibus ſententijs vtendum ſit, indices te nihil inſtruent: loci autem ilico te admonebunt Scipionis, Alexandri, Hyppoliti, Ioſephi, &c. quorum hiſtorias poſtea ab indicib. ſi requiras, fuſius pertractatas inuenies.

Cicero Philipica. 2.

Epitheta.

Ex ijs itaq; quæ de locorum hactenus natura diſſeruimus, abundè conſtare arbitror, quanta ſit horum, quamq́; per omnes diſciplinas diffuſa non vtilitas modò, ſed & neceſſitas: quæ mihi tam latè patêre videtur, quàm ipſe literarum vſus, & rerum memoria. Nam ſiue de inferioribus quidem illis, ſiue ſummis maximiſq́; diſciplinis loquamur, quis non videt, nullum tandem artium omnium, maximè quæ in actione verſantur (nam de Mathematicis hîc non agimus) genus eſſe, cui non locorum collectiones, ceu notæ quædam communes, memoriæ neceſſariò ſubſeruiant. Vt enim Grammaticos primùm, vt Dialecticos omittam, quibus ex tanta autorum turba tot colligenda ſunt epitheta, phraſes, ſententiæ, propoſitiones, definitiones, axiomata: quid poetæ, quid hiſtorici, quid rhetores & oratores, in quibus propter laudationes & vituperationes, perfectam virtutum & vitiorum cognitionem, quemadmodum & cæterarum rerum omnium requirit Cicero, vel arte ſua ſine memoria, vel memoria ſine locorum notatione præſtabunt? Quid quod medicis etiam & iureconſultis, quibus ſæpe

Omnibus neceſſarij loci communes.

bus ſæpe de iure, de exemplis ciuitatum, ac de natura nonnunquam vocabuli lis oritur, non vulgare: maximum verò phyſicis & philoſophis, quorum de omni rerum inueſtigatione laborat profeſſio, compendiũm aſſerunt locorũ adiumenta. Sed eadem nulli propius magiſq; ex vſu conuenire arbitror, q̃ theologis: in quibus exactum de omni re iudicium, multiplex rerum & exemplorum varietas, antiquitatis notitia, conſiliorum diſſidia & ſuffragia, ſcriptorũ perceptio memoriaq; requiritur. Sed de his infrà fuſius ſuo loco annuente Chriſto. Atq; hactenus conſilij mei rationẽ in his nudis locorum capitibus propoſuiſſe ſuffecerit: ſupereſt vt de vtilitate deinceps locorũ, deq; vtendi modo paucis ediſſeramus.

Cui vſui ſubſeruiunt Communes loci, quæq; hinc paratur vtilitas.

De vtilitate & fructu locorum communiũ

Duabus in rebus omnis cernitur ſtudiorum ratio, lectione, exercitatione.

QVvm autem duabus potiſſimum in rebus ſita omnis ſtudiorum noſtrorum ratio vel lectione, vel exercitatione comprehenditur: quarum altera ad diſcendum & ad iudicandum, altera ad docendum accomodata eſt, ad vtramque conducunt non mediocriter locorum communium adminicula. Atquè de actione dicemus poſtea: paucula interim altero de genere perſtringemus, ſed breuitèr, tantòq; breuius, quantò hæc pars paucioribus eget præceptionibus. Et tamẽ cum nihil vſquàm ſit, quod certa methodo & conſtitutione non cõtinetur, ſimul & iuuatur: experiemur & hic iuuenilẽ ſolertiam (quod fieri a nobis poterit) artis aliqua cõmoditate & ordine ſubleuare.

Digeſtis itaquè conuenienti præparatione locis communibus, ſic vt res ſingulæ ad ſua capita, velut ad propriam claſſem, apta quadã diſtributione (permagni id enim retulerit) reducantur, proxima ſit curæ pars, vt rerum plurimarum exactam cognitionem, ac locupletiſſimam ſyluam ex omni authorum turba ſibi quiſq; comparet. Qua in re primum delectu diligenti, tum cautione non vna opus eſt. Delectus in hoc adhibendus, vt quos intelligimus præcipuos eſſe, ac principatum in omni arte tenere autores, nobis præcipuè proponamus. Interim nos principatum illum atque excellentiam non ætate ſolum, & annorum numero: ſed rerum pondere, grauitate, ſapientia, ingenio, doctrina, methodo, tractandiq; fœlicitate metiamur. Has virtutes, quia in recentioribus, quamlibet inuentis aliorum typiſq; adiutis, pares adhuc non comperi, antiquiores equidem liquido prætulerim. Quanq̃ non ſic inhærendum priſcis melioribus quidem illis, vt cæteros non multo etiam inferiores nullo habeamus numero. Nullus tam plebeius ſcriptor eſt, aut deſpicatus, qui non vtilitati ſtudiorum adiungat aliquid. Primum igitur legendi illi, ſed non ſoli tamen illi. Per omnia (vt ſemel dicam, ſcriptorum ſubſellia circumferatur, qui perfectum aliquid in literis præſtet. Aut ſi id fieri non poſſit, præſertim in tanta ſcribendi prurigine, tamq; infinitis librorum gargaris, legat quiſque quos queat, contemnat neminem. Sunt qui ſolo contenti Cicerone, neminem ſibi alium requirendum putant. Simili opinor ratione, qua Pomponium Lætum aiunt in omnem vitam à Græcis abſtinuiſſe literis, ne qua peregrinitas, ſermonis natiuum florem vitiaret. Quorũ ego inſtituto non admodum refragrarer, ſi in vno Cicerone vt multarum, ita omnium etiam rerum notitiam comprehendi intelligerem. Atquè vt præclarè quidem iſti & eloquentèr de varijs, de nulla tamen re fortaſsè ſatis, nunquàm certe omnia dicturi ſunt. Verùm vt meum non eſt præſcribere, quos, quoquè ordine quiſque autores legat: ita illud ad inſtitutum in primis attinet admoneri.

Delectus in legendis autoribus.

Primum, in his quos legimus, ne qua temerè citraque delectum leuia ac minutula, vt quicq̃ puerili ingenio primo aſpectu applauſerit, colligant. Deinde cauendũ ne quorundam inconſultam rationem ſecuti adoleſcentes, dum quædam magna attentione aſſectantur: alia rurſus quæ ad rem magis conferunt, vel imprudentia non aduertant, vel negligentia prætereant. Videas enim non paucos, qui in locis colligendis communibus, id vnicè ſtudio habent, vt exempla tantum, & hiſtorias, aut τὰς γνώμας, ex optimis quibuſque poetis, ac hiſtoricorum libris decerpant. Quorum equidem operoſam induſtriam, vt non redarguo, ita in noſtro philologo non id ſatis erit, niſi inſuper eorum nihil prætermittat, quæcunque ad naturam rei perquirendam atquè illuſtrandam quoquo pacto contulerint: puta quæ ſint rei illius, quam tractat,

Cautio in locis colligendis adhibenda.

apud autores definitiones, quamquè variæ ſint, quæ diuiſiones afferantur, quæ partes, partiumq́; inter ſe diſtinctio, quod proprium eius munus deſcribitur: quæ eius cauſæ, finis, quæ effecta: item quæ obiecta, aut ſubiecta: quid deniq́; conſequens, quid diuerſum ſit. Qua de re fuſius mox paulò, loco forſan oportuniore agetur. Præter hæc inſuper, ſi quod adagiũ inſignius, ſi qua tranſlatio concinna & arguta, apophthegma, ac ſcitè dictum, ſi qua ſimilitudo aptè quadrans, ſiue apologus appoſitè confictus inuenietur, vel ſi quod vocabulum, locutioué elegantior latiniorq́; eadem de re ſe offerat. Poſtremò, quæ ſunt aliorum in hac materia opiniones, quæq́; aduerſariorum obiecta: hæc (inquam) omnia libris deſtinato adoleſcenti breuiter aſcribenda, ac in locorum diarium congerenda ſunt. Exemplis ſingula proſequi perlongum foret, nec adeò in re tam luminoſa neceſſarium. Verum vt anſas modò rei æſtimandæ ſuppeditemus, finge de hiſtoria proponi materiam. Non hìc tradimus inueniendi illam, quæ propria Dialecticorum eſt, ac vicina etiam Rhetoricæ, rationem, quibus argumentationum locis vtendum ſit: ſed in aliorum inuentione quid tibi obſeruandum atq́; excerpendum fuerit, admonemus. De hiſtoria itaquè leges cum apud alios multa, tum in Ciceronis Oratore, & alibi etiam præclarè deſcriptam his verbis ſententiam: Hiſtoria (inquit) teſtis temporum, lux veritatis, vita memoriæ, nuncia vetuſtatis, &c. Et alio in libro, a contrarijs priuatiuis argumentans: Neſcire (inquit) quid antequàm natus ſis acciderit, id eſt ſemper eſſe puerum. Quid enim eſt ætas hominis, niſi cum memoria rerum veterum cum ſuperiorum ætate contexitur? Et mox effecta eius perſequens addit porrò: Commemoratio autem antiquitatis, exemplorũq́; prolatio ſumma cum delectatione, & autoritatẽ orationi affert, & fidem, &c. Verba ipſa, quoniam luculenta ſunt, etſi non deſumet, rem tamen, & vim rationum comportabit in farraginem ſtudioſus noſter Vliſſes.

Ad hæc, ſi de re bellica tractet, partitionis extat ſpectabile exemplum in lege Manilia, vbi imperatoriam facultatem in quatuor tribuit formas, fœlicitatem, autoritatem, &c, notus enim eſt locus. Voces tranſlaticiæ, & alluſiones metaphoricæ permultum venuſtatis addunt orationi, quarum ſæpè apud multos, ſæpius autem apud Ciceronem obuia exempla ſunt: veluti cum in Bruto deſiderans oratorem, cum requirat, qui poſſit animis iudicum admouere orationem, tanquam fidibus manum. Et idem alibi, de copioſa loquens oratione: Vt nimis (inquit) redundantes nos, & ſuperfluentes iuuenili quadam dicendi impunitate & licentia reprimeret, & quaſi extra ripas diffluentem coerceret, vbi cuncta ſunt ferè tranſlatitia. Nec minus ſcitè Quintilianus lib. 10. cap. 1. de Cicerone loquens: Non pluuias (vt ait Pindarus) aquas colligit, ſed viuo gurgite exundat, dono quodam prouidentiæ genitus, in quo totas vires ſuas eloquentia experiretur. Locus eſt communis, ad titulum pertinens eloquentiæ. Eiuſdem ſchematiſmi & illud ſit, quod ad ciuilem gubernationem accomodari poteſt ex Cicerone, ad Attic. lib. 2. vbi de ſeſe loquens hæc habet: Iam pridem gubernare me tædebat, etiam cum licebat: nunc verò cum cogar exire de naui, non abiectis, ſed ereptis gubernaculis, cupio iſtorũ naufragia ex terra intueri. &c. Sed congerendis exemplis, quæ infinita ſunt, ſuperſedeo, preſertim cũ poſtea fuſius erit de his tractandi locus, largiente Chriſto. Interea quæ hactenus producta ſunt (vt & illud obitèr admoneam) non eò pertinent vt ad ſtrictam hanc rationem omnes eſſe cogendos putem: ſed vt ſpecimen modò & vmbram exhibeam, quid ſequendum ſit his, qui nihil eorum quæ vſui quocunq́; modo inſeruiant, ſibi prætermittendum cenſeant. Non enim leges (vt antè à me dictum eſt) dictamus, quantum cuique ſit colligendum, nec cuiuſquam præiudicamus libertati: ſed cum in tanta rerum varietate multa neceſſariò colligenda ſunt ei, qui cum fructu in autoribus verſari velit, locos paratos, & ad certum redactos ordinem in manus præbemus adoleſcentibus: quos ſecuti, in excerpendo confuſionem vitent, ſimul & naturam adiutent. Niſi ea verò ſit memoriæ firmitas, naturæq́; fœlicitas, quæ ſatis ſua ſecuritate nixa, comportatis iſtis diligentiæ præſidijs nihil egeat.

Sed quoniam non omnes Mithridates eſſe, aut Catones poſſumus, paucoſquè gallinæ huius filios albæ reperias, præſertim his temporibus, langueſcente neſcio quo pacto rerum vigore: conſilio non indignum fuerit, ſi qui naturæ diffidant, artis ſuppleant commoditati, quod [illegible] historicos, theologos denique scriptores quoscunque. [illegible] negociorum multiplicis [illegible] lecti quem [illegible] in [illegible] Reipublicæ vtiliorem publicè [illegible]

Quo pacto singulis artibus loci communes subseruiant.

Quæ hactenus [illegible] in genere [illegible] a nobis sunt de prouisione locorum vsu, [illegible] Nunc pariter ista vt distinctius [illegible] in partes recolligamus, quo studio singuli pro sui quisque professione, ijsdem vti possent, locus me [illegible] si postularet, ni parum præfatiolis ne prolixitas retraheret: partim ob hoc ipsum etiam, ne cæterorum viderer ingenijs diffidere. Vt igitur quæ præcipua sunt, quam [illegible] attingam: Qui se Grammaticos dicunt, primoq; tum studiorum ingressi tyrocinio, [illegible] ab ipsis inde exordijs incipient in locorum classes referre primum [illegible] nihil, nisi quod insigniter floulentum, conspicuumq; sit. Inter insignia verò illa, non solum flores, & sententias poetarum cū numero: sed (vt modò admonitum est, idemq; iterum repeto) si qua phrasis etiam illustris, aut dictio plausibilior, similitudo, siue descriptio vnquàm occurrat, si quod item epitheton ad carmē faciens, quod in sibi postea vsui esse in imitando poterit: cuiusmodi apud Poetas plurima, multa etiam apud alios obueniunt velut apes Vergilius Hyblæas nuncupat: [illegible] Sabellicum, vellera Milesia Horatius martiales lupos, Thessala venena. Cæterum in his Græcorum multo copia frequentior, tum fœlicior gratia est: è quibus quæ ad carmen aptiora videbuntur, suis mandare locis licebit: vt aurora [illegible] dicitur, [illegible] tauri [illegible] dixit Homerus, agnos [illegible]: quemadmodum Pindarus Siciliam fertilem, [illegible] appellat. Sophocles, tubam Tyrrhenicam, seu χαλκόστομον vocat. [illegible] apud Nazianz. dicuntur. [illegible] apud Homer. Sed hæc ad imaginem rei exprimendā suffecerint.

Similitudinis ac descriptionis latè patent apud authores exempla, quæ studiosus inter locos colliget. Vnum admonendi gratia adnotabo è Cicerone petitum: Sed ita est, iudices, vt si gladium paruo puero, aut si imbecillo seni, aut debili dederis, ipse impetu suo nemini noceat: sin ad nudum vel fortissimi viri corpus accesserit, possit acie ipsa, & ferri viribus vulnerari: Ita cum hominibus eneruatis, atq; exanguibus magistratus tanquàm gladius est datus, qui per se pungere neminem vnquàm possit, hi summi imperij nomine armati rempublicam contrucidare valebant.

Fabulas non tam ipsas, quam ipsarum vsum, ex authoribus petent: vt de Scylla, Charibdi, de Cyclope videre est apud Ciceronem, Actione contra Verrem 7. atque de Cyclopibus apud Maronem vberius Georgic. 4. Item de apro Erimanthico, Actione contra eundem 6.

Dialectici partitiones rerum, definitiones & argumenta, quæ luculentiora sunt, controuersiarū, obiecta itē, & paralogismos, atq; solutiones, vt in lectione subinciduntur, breui notatione perstringent. Physici causas colligent, naturas & proprietates rerum.

Ad Oratores spectant schematismi, & lumina verborum, descriptionesq;, quibus differti sunt oratorum nō minus quàm poetarum libri: cuiusmodi cum aliæ multæ, tum præclara quidem illa extat ambitiosi conuiuij & apparatus apud Ciceronem, Actione 5. descriptio.

Sic si libet turgidum & Pharisaicum hominis tetrici & rigidi supercilium describere aut hypocriticæ simulationis imaginem delineare, venustam habes descriptionis formam pro P. Sestio. Verba ipsa vt habent, præstat ascribere. Alter verò quàm tęter incedebat? quàm truculentus? quàm terribilis aspectu? vnum aliquem te ex barbatis illis, exemplum imperij veteris, imaginem antiquitatis, columen Respubl. diceres intueri. vestitus asper nostra hac purpura plebeia, ac penè fusca, capillo horrido. Nam quid ego de supercilio dicam, quod tum hominibus non supercilium, sed pignus Respubl. videbatur? tanta erat grauitas in oculo, tanta frontis contractio, vt illo supercilio Respubl. tanquàm Atlante coelum niti videretur. &c. Quam si conuehas inter locos,

Grāmatici.

Epitheta.

Descriptio ex similitudine.

Dialectici.

Physici.

Oratores.

eam vel iiſdem verbis proferre, vel ſimilibus imitari faciliùs poteris.

Thelogorum, qui oratoribus hodiè videntur ſucceſsiſſe, latiſſimè facultas diffunditur. Quapropter cum alij multa, hi omnia notabunt: ſi qua diuinæ potentiæ, iuſticiæ, miſericordiæ exempla non ſolum in literis ſacris, ſed in quotidiana etiam vita ſe offerant: nec modo dicta quædam è veteribus, ceu puncta ſuffragiorum colligent, ſed quæcunq; temporum propria, quæ conciliorum, quæ rerum, quæ hominum, quæq; non conſenſiones ſolum, ſed & diſſentiones authorum fuerint, lectione inueſtigabunt, memoria comprehendent, vſu proferent. Subijciamus exempli vice, Vt mirum videri admodum non debeat, ſi in magnos etiam viros opinionum cadant diſſidia: quum Auguſtinus à cæteris penè omnibus vnus, de opere ſex dierum diſſiliat: rurſusquè idem à Hieronymo, de autore omnium Pſalmorum, de reprehenſione Petri, de ceſſatione legalium, de Samuele, de morituris in fine mundi, de tempore prædicandi Euangelij in omnem terram, de negatione Petri, de creatione Angelorum: qua in re ab Ambroſio ſimul & Hieronimo diuaricat. Item de præpoſitura Angelorum, cui in hac re Origines & Damaſcenus contra Hieronimum conſentiunt. Hieronymus affirmat, licere propria perire manu in periculo amittendæ caſtitatis: negat Auguſtinus. Gregorius porrò & Dionyſius circa ordines Angelorum diſcrepant. Solus Hieronymus de promotione bigami cæteris reluctatur. Vt hic ne commemorem à Paulo reprehenſum Petrum: Pauli fortaſſe & Iacobi non concordem per omnia ſententiam, Barnabæ rurſus & Pauli diuulſionem. Quid quòd concilia etiam ipſa, Ariminenſe, Epheſinum ſecundum, & Conſtantinopolitanum illud de imaginibus, cum reliquis concilijs. itemquè & ipſa inter ſe ſubinde in multis diſſentiunt? Quin & ipſe ſententiarum ter magnus dogmatiſtes Petrus, in octo locis hodiè à Pariſienſibus non tenetur.

Locus communis de opinionum diuerſitate.

Atquè iſtud quidem propriè ad Theologos. Nunc quod magis promiſcui ſit generis, vel quod alioqui ad Ethicen propius accedat, aliud de re magis communi, exemplum in medium proferamus, quò apertius adoleſcens quid ſequatur perſpiciat. Sitq; titulus, verbi gratia: Inconſtantia, ſeu morum inſtabilitas. Ad hunc locum infinita ferè ſunt, quæ ex poetarum fabulis, apologis, exemplis hiſtoriarum, ex phyſicis, oratoribus, adagijs, apophthegmatum, & ſimilitudinum obſeruatione, ſi ſingula adnotare velis, coaceruare liceat. Veluti ex poetis Empuſam habes, in ranis Ariſtop. habes vertumnum multiformem: Vnde apud Horatium iniquo dicuntur vertumno nati, qui ſe regere nequeunt: habes & Proteum in omnia vertentem ſeſe miracula rerum: & Morphea quoſcunque velit vultus induere ſolitum. Addas licebit Ramnuſiam nunquàm ſui ſimilem, Chimeram triformem capite leonis, ore virgineo, cauda draconis, quam deſcribit Homerus, & Heſiodus: & ſimile huic portentum Horatianum varijs conflatum & diſſimilibus membris. Ianum item bifrontem, Gerionem tricorporem: & ſi qua ſunt alia apud poetas prodigioſæ varietatis figmenta. Eodem pertinent è phyſicis petita lunæ ſimilitudo ſubinde alio atq; alio vultu redeuntis, ventorum nunq̃ eandem ſtationem diu ſeruantium: Maris agitati æſtus, tum præcipuè Euripi ſepties die ac nocte inſtabili viciſſitudine reciprocantis. Occurit & Polypi mira inſtabilitas. Adde (ſi videbitur) & Chameliontem colorem ad ſubiecti ſoli habitum mutantem: Pantheri & Pardi verſicoloris variegatas maculas. Anguillam lubricam, Arundinem ad omnem auræ flatum cedentem, Ceræ flexibilem & ſequacem ad omnia molliciem. In legendis hiſtorijs audis Vliſſem πολύτροπον. Græcorum ſæpè in hiſtorijs & in Cicerone notatam leuitatem. Pœnorum fœdifragam perfidiam, lubricam Allobrogum fidem, & ſi quæ alibi ſint aliæ gentes non minus in moribus mutabiles, quàm ſunt Angli in ſuis veſtibus varij. Nota eſt vt fortunæ volubilitas, & mulieris leuitas, ſic & vulgi nunquàm diu ſibi conſiſtentis inconſtantia. Hannibalis varium ingenium depingit tibi Liuius. In Catilina conſimilẽ inæqualitatem notat Saluſtius. Occurit hîc porrò Ariſtippus, nunc hanc nunc aliam induens perſonam, quẽ (vt refert Flaccus) omnis decuit color, nunc Cynico veſtitum habitu, nunc regia vtentem purpura. Similis & Tigellius apud eundem Flaccum, Satyr. 3. Nil æquale homini fuit illi, ſæpè velut qui currebat fugiens hoſtem perſæpè velut qui Iunonis ſacra

Locus communis de inconſtantia.

Ex Poetis.

Ex phiſicis.

Ex hiſtorijs, exempla.

Ex Apologis

tro ferret. &c. Item & Apologus suppeditat tibi rusticum, qui Satyro admirante, ex eodem ore nunc calidum, nunc frigidum efflabat. Nec deſunt quæ ex prouerbijs, & apophthegmatis haurias licebit ad hunc locum pertinentia, veluti, [illegible]. Item, [illegible]. Et [illegible]. Conſimilia & his ſunt: Saxum quod ſæpius voluitur non obducitur muſco. Arbor quæ ſubinde transplantatur, haud facilè figit radices: atquè id genus alia, quarum non exigua ſuppellex ex adagiis Eraſmicis, atq; libris de copia abundè lectori ſuppetat. Ex apophthegmatis huc adijci poſſit, & illud in Ciceronem olim dictum, Duabus ſedere ſellis: item illud à Saluſtio ei obiectum, Aliud ſtans, aliud ſedens loquitur. Finitima his multa alia paſſim apud ſcriptores argutè reddita reperientur, quæ non præteribit fortaſſe auidus lector, veluti cum illud legit Ouidianum: Et tantum conſtans in leuitate ſua eſt. Rurſus ex Horatio: Leuior cortice. Et mutat quadrata rotundis. Et Romæ Tybur amem ventoſus Tybure Romam. Ex Plauto: Tipula leuior. Ex Phormione Terentij: Volo, nolo, nolo, volo, quod dictum eſt, non dictum eſt. Ex Euripide: [illegible]. Nec alienum ab hoc loco fuerit, quod de Cleone Athenienſe, (quem ἐν ἱππεῦσι perſtringit Ariſtophanes) neſcio quàm verè, ſatis quidem falſe dictum eſt, quòd alterum pedem in caſtris, alterum in curia haberet. A cuius imagine haud multũ mihi recedere videntur quidam noſtræ ætatis [illegible] τῶν θεολόγων, qui ſecularibus ſe ingerentes negotijs alterum pedem dici poterint in curia habere, alterum in eccleſia, ac pariter mundo ſeruire volunt, ſimul & Chriſto. Quin nec figuratas alluſiones aut [illegible], ſiue græcos aut latinos, ſi apti occurrant, præteribit tyrunculi noſtri calamus. Cuiuſmodi illud eſt Homericum, ἀλλοπρόσαλλον. Et [illegible]. Siue illud, τοῦ τρόχου, quod aiunt, [illegible] curſu quodam inſtabili circumagitur.

Alterũ pedẽ in Curia, alterum in eccleſia habere.

Hunc in modum rudi quaſi carbone qualemcunque nos vmbram rei gerendæ deliniaſſe ſat ſit. Plura tum de hac, tum de alijs rebus ſua cuiuſque lectio ſuggeret. Nos enim non hic materiam, ſed excerpendi tantum ordinem oſtendimus. Atquè de lectione quidem hactenus, in qua tamen ipſa nulli, vt dicebamus, præiudicij noſtri imponimus neceſſitatem: præſertim quum res hæc eiuſmodi ſit, quæ cuiuſque iudicio relinqui potius, quam alienis præceptis comprehendi debeat. Reſtat vt de altera ſtudiorum parte, quam dixi, viciſſim (Chriſto nos ducente) exigamus.

De Tractatione, ſeu Exercitatione locorum communium.

De tractatione locorũ communiũ.

POſtquam igitur hunc in modum Philomates noſter, tanquam opulentus paterfamilias, collecta vndecunque ex omni ſcriptorum numero rerum non poenitenda congerie, locorum quaſi cellulas omnes expleuerit: ſic vt rei cuiuſque quæ definitio ſit, partes, formaſq; illius omnes, cauſas, quæ propria vis, conditioq; eius, quæ cognata, quæ repugnantia, ſententias, exempla, ſimilitudines, apologos, cæteraq; porrò ad locos ſingulos ſpectantia, in libro accuratè condita deſcriptaq; teneat: proximum eſt, vt eadem è libro in memoriam, quanta queat induſtria transferenda curet: videndumq;, ne codicem, quàm mentem habere eruditiorem videatur: ipſeq; tandem ſic vtrinque paratus & inſtructus, velut Gorgias quiſpiam, de re quaque dicturus, prodire in harenam poterit. Ad id nihil prius contulerit, quam exercitatio prius vmbratilis (quæ ſemper cum lectione coniungenda eſt) adhibita. Qua in re quammaximè ſtudioſorum requirenda diligentia eſt. Nam ſine illa iacet omnis locorum communium, ſimul & lectionis fructus.

Ac primum quod ad regendam exercitationem, & ſtyli ſtructuram attinet, non indignum labore fuerit, ſi adoleſcentes (quoniam aliqua in materia laborare oportet) horum locorum ſingulos ſingulis vicibus ſibi pertractandos aſſumant: quoad tandem percurſis omnibus, orbem vniuerſum locorum abſoluerint. Sitquè hoc cuique a ſeſe indictum penſum, quod quiſque à ſeipſo tanquam rigidus [illegible] exigat. Hic omnes ingenij neruos & eloquentiæ exerat quiſq; quantum libet. Porrò animo interim circumſpectet, vel memoria repetendo, vel conſultis etiã indicibus (nihil enim impedio) ſicubi apud Scriptores eandẽ tractari materiã, de qua ſcripturus eſt, comperiat: vt cũ his vel ſua inuenta conferat, vel ex ijs aliqua ſibi inueniendi adiumenta petat: quãq̃ ſuperius illud laudabilius, hoc fortaſſis etiam, in adoleſcente veniæ tribuitur. Semper interim cauendum, vt in verbis non ſæpè, in rebus autem furta nec crebra, nec manifeſta nimis exerceamus. Neq́; opus erit in ſcholaſtico hoc luſu laboranti, quur ſe orationis cura, aut eloquentiæ affectatione plus æquo moleſtet. Solet enim hæc cura complures ab exercendo abſterrere iuuenes: qui dum præfixa ſibi neſcio qua perfectæ & numeroſæ eloquentiæ imagine, qualem Stoici olim finxerunt ſapientẽ, ad id quod ſupra vires propoſuerunt, contendere non valent, animum illicò & calamum abijciunt. Verum hoc cacoethes à literis ac ingenijs noſtrorũ quàm longiſſimè abeſſe velim. Satis ſe eloquenter quiſque putet dicere, qui qualicunq́; contentus munditie, ad rem dicat appoſitè. Deniq́; qualiſcunque erit dictionis mediocritas, ſemper tamen ſtylum potius deijciat, quàm animum: calamum autem abijciat nunquàm. Breuiter id curet, vt cordata ſit orationis facies magis, quàm meretricia. Quemadmodum enim plus placet velut in formoſa virgine, natiua formæ ſimplicitas, qualis qualis ſit, nulla foris aſcititia pigmenta oſtentans: ita in oratione fucata affectatio, quò à natura recedit longius, hoc magis riſui, & ſibilis hominum ferè exponitur.

Procemium quoniam in hoc genere non admodum deſideratur, poterit illud διδασκαλικὸς noſter, vel ſuo arbitratu, lege Atticorum omittere: vel eius ſupplere loco aliquid, quod rem ſuſceptam affectui lectoris impenſius cõmendet: veluti exponens quàm vtilis ac neceſſaria ea doctrina ſit, illiusq́; quàm latè pateat vſus, ſiue ad illuſtrandam diuinæ mentis effectionem in rebus conditis, ſiue ad regendas actiones publicas, priuatasq́; hominum, vel vt gubernet cognitionem noſtram in artibus, &c. itemq́; naturalem hanc notitiam ideo eſſe menti humanæ inſitam, vt monſtret Deum eſſe, qualisq́; ſit oſtendat. Deinde quæ incommoda ex huius ignoratione, quam abſurdæ opiniones hinc in hominum vitam naſci ſoleant, explicabit. Atq́; de ijs hactenus.

Duo exercitationum genera.

Nunc verò cum duo ſunt exercitationum genera, in quibus iuuentutem γυμνάζειν conuenit: alterum forenſe & oratorium, alterum quietum & ſcholaſticum: illud quidem ad ſplendorem forſan accommodatius, & vberioris eſt gloriæ, modò in excellentem naturam incidat. At huius quæ in rerũ cõmuni tractatione verſatur, multò potior & frequentior vſus eſt in conuiuijs, in congreſſibus, colloquijs, conſilijs, in diatribis ac ſcholis, deniq́; in omni vitæ parte nunq̃ non occurrens: tũ his maximè tẽporibus, vbi omnia diſputantium opinionibus & certaminibus differta ſunt. In quibus non tam flos ille oratoriæ magnificentiæ exigitur, quàm ingenium potius multiplici lectione, vſu, cognitione fœcundum, quod de re quaque propoſita breuiter, acutè, methodoq́; quadam dialectica ac philoſophica docere auditores poterit. Porrò quum de ſuperiori illo multa in Rhetorum libris paſſim comprehenſa ſint, nec adeò magnoperè ad noſtrum hoc inſtitutum attinet, de altero genere pauca obiter & perfunctoriè attingemus.

Loci Dialectici, & loci communes, quid differant.

Totum igitur genus hoc ſcholaſticum, quod dicimus & doctrinale, in locis ferè dialecticis & communibus conſtituitur: quorum illi viam modumq́; inueniendi ac docendi, puta à definitione, à partibus, cauſis, effectis, conſequentibus, ac pugnantibus, continent. At res ipſæ quæ inueniantur, quæq́; doceantur, quoniam cæterarum artium ſunt, non Dialectices propriæ, vel ex his artibus, ad quas propriè ſpectant: vel ex locis communibus, artium omnium materiam complectentibus, aſſumendæ ſunt. Hæcq́; obiter de locis dialecticis, qui à locis his communibus diſcernuntur hac maximè ratione, quòd illi tantum quid in inueniendo ſequendum ſit, commonſtrãt: hi materiam ſuggerunt inuentioni: illi ad ordinem tractandi, hi ad memoriã ſubſeruiunt. Ex illis methodus diſcitur eruendi atq́; excutiẽdi, quid de re præſenti dicendũ ſit: ab his ſuppellectilem habes ad manum paratam, corũ quæ ab alijs dicta ac inueſtigata ſunt, dum inter legendum inuenta aliorum obſeruas, obſeruata recondis, recondita ad vſum exercitationis expromis, deniquè dum quaque in re quid floſculentum & inſigne ſit in σύλλογας locorum communium accumulas: Vnde, ſi proponatur ad tractandum materia, is qui nihil præter locos habeat communes, quæcunque ſub titulo eius loci, exempla, ſententias, chrias, authoritates, ad eundem locum pertinentes, ex probatis authoribus congeſſerit, ſcitè ac dilucidè in vſum proferet.

Porrò qui praeter locos communes, Dialecticam inſuper facultatem adiunxerit, is iamtum praeſcriptam eius artis, exorſus primum à definitione, caeteros deinde locos pulſabit, vt quid ab vnoquoq; dici poſſit, perſentiſcet: ea methodo ac via, quam per quaeſtiones dialecticas ad cognitionem cuiuſque thematis optimè peruenitur: vidz. vt de materia propoſita hunc in modum quaeratur:

1 An ſit. 4 Quae ſpecies. 7 Quae propria. 10 Quae diuerſa.
2 Quid ſit. 5 Quae cauſa. 8 Quae accidentia. 11 Quae circumſtantiae.
3 Quae rei partes. 6 Qui effectus. 9 Quae affinia aut ſimilia. 12 Quae exempla ac praeiudicia.

Quaeſtiones dialecticae ad inueniendum accommodae.

Nam his ferè quaeſtionibus duodecim, omnis continetur, atque magna ſanè ex parte cuiuſque rei rectè conſiderandae ratio.

Hac demum propoſita methodo inſtructus iam locis communibus adoleſcens, poſt haec rem ipſam aggredietur, quae ſi multiplex ſit, tribuet ſuis partibus. Moxq; ſingularum partium diſcrimina ac definitiones ex autoribus quotquot poterit petitas adducet. Tum quae propria eius vis, quae actiones, quae propria ſedes illius, ac locus ſit: ad haec, cauſas rei omnes ordine ac diligenter perſequetur: in quibus principiò quamque inſtructiſſimum eſſe, valde intereſt. Inter haec, vbi opportunum videbitur, quaeſtionem vnam aut alteram de re ipſe agitabit. Aliorum opiniones & obiecta de re, quae ſint, quotquè ſint, aperiet: vel ipſe quae obijci poterint confinget, ſingula interim confutans, vel confirmans, vt res feret. Caeteros item locos de contingentibus, pronuntiatis, ac pugnantibus excutiet. Interim exempla, ſimilitudines, apologos, ſententias, ac teſtimonia, prouerbia quoq;, & apophthegmata paſſim per vniuerſam tractationem inſulciet: non ſecus quàm ſanguis per venas omnes in humano corpore ſpargitur, & vitam praeſtat. Neque vero neceſſe hic fuerit, vt perpetuo orationis contextu, quemadmodum in reliquis cauſis, in tanta rerum varietate vtamur: id etenim pluſculum artificij, ac laboris permultum exigit. At expeditior forſan ad celeritatem via fuerit, ſi prothematis quibuſdam, velutq; per aphoriſmos res tranſigatur: hoc enim facilior erit ex vna re in aliam tranſitio.

Haec quoniam vſu quàm praeceptis melius elucent, poterit exemplum de re quacunque ſtatui: puta de affectibus. Cuius tractationem argumenti ingreſſurus, breui prooemiolo pauca (ſi libet) de eius rei doctrina praelibabit adoleſcens, eaquè quàm vtilis ſit, exponet: primùm, quòd conditricem vim, & ſapientiam Dei, quae in rebus conditis manifeſtius lucere ſolet, mirè nobis aperit: nec ſolùm eſſe Deum, qui rectè & facit omnia, & rectè factis gaudeat: ſed eundem etiam diligendum eſſe, ac metuendum, declarat. Porrò ad tollendas quorundam abſurditates, in hac materia non rectè iudicantium, tum ad regendam humanam vitam conducere oſtendet non mediocriter. Neque enim quicquid vſquam ab hominibus in homines delinquitur, alio fonte proficiſci, quàm ex affectibus ferè aut non rectè temperatis, aut intemperanter corruptis. Tum quia latius patet vocabuli huius complexio, affectus ſingulatim in ſuas partes diſtribuet: tum quae aliorum ſint diſtributiones, quae propria cuiuſque ratio, & ſedes ſit, quid Ariſtoteles a Platone, quid ab vtroque caeteri ſentiant, aut diſſentiant, commemorabit. Qui deinde affectus vitioſi ſint, aut ſecus aperiet. Quumq; nihil temerè vſquam a Deo inſtitutum ſit, in quem finem affectus in nobis impreſſi ſint, admonebit. Qui enim motus animorum eſſet, aut ad malorum ſupplicia impulſio, niſi peccati odium aliquod, iraeq; ſtimuli, hominum naturae affigerentur? &c. Hic interim licebit aſpergere, ſi quid porrigunt authores ad eam rem accomodum. Stoicorum praeterea abſurditates, quarum tria fere ſunt genera, proferet, productas refutabit. Quo in loco & illud recenſeri poterit quod apud Ciceronem in Academicis legitur, lib. 4. Atquè illi quidem etiam vtiliter à natura dicebant permotiones animis noſtris datas: Metum cauendi cauſa: Miſericordiam aegritudinemquè clementiae: Ipſam iracundiam fortitudinis quaſi cotem eſſe dicebant, rectè ſecus ne alias viderimus. &c.

Locus communis de affectibus.

Cic. de Academ. lib. 4.

Latiſſimus huius loci campus eſt: multaq; incidunt, vt fit, rebus inter ſe ita colligatis, vt ſeſe mutuò velut anſa anſam trahant. Itaquè vt opportunum viderit, quaeſtionem vnam, aut item alteram ſuo loco adijciet, quam ipſe poſtea propoſitam excutiet.

cutiet? puta, an ſit affectus omnes ſua natura vitioſi? an tollendi prorſus ab hominibus? Quo pacto ita dicitur in Deum cadere? An iraſcendum omnino Chriſtiano? an belligerandum? &c. aut ſi quid his conſimile aliud inciderit.

Porrò ſi exemplis hæc tibi dilatanda videantur, adhiberi hic poterit inſignis quidem ille, nec immeritò laudatus à Plutarcho amicæ commiſerationis affectus in Lacyde quodam Arceſilai familiare, Hiſtoria in hunc habet modum. Ceſiphicrates quidam Lacydis amicus, læſæ maieſtatis reus peragebatur, cui crimen deprecanti aderat inter reliquos amicos Lacydes hic quem dico. At quum impotentèr inſtaret accuſator, atque annulum exhiberi flagitaret, per quem coargui poterat, eum clam in terram dimiſit Ceſiphicrates. Quod ſimulatquè ſenſiſſet Lacydes, qui continus ei aſtitiſſet, pede mox impoſito annulum texit. Inficiatus eſt igitur Ceſiphicrates, & abſolutus dimittitur. Mox verò (vt mos tum erat) reo iudicibus agenti gratias, quidam è Iudicum numero, qui viderat, ſubridens iuſſit, vt Lacydi quoquè gratias ageret. Tanti valent affectus hominum cum cæteris in rebus omnibus, tum in iudicijs etiam quandoquè, vt quæ videas interdum, eadem te non videre efficiant, ſæpèquè non tam legibus quàm affectibus res humanæ gubernari videantur.

Plutarchus in Apophth.

Rurſus nequè multum huic diſſimile eſt, quod de Perdica alicubi in græculo quodam ſcriptore refertur. Olim capitale erat apud Alexandrum, ſi quis Heſtionem celebrare vel cunctaretur, vel neglectim coleret. Deferebatur apud eum Agathocles Samius, qui primos aliquandiu ordines apud Alexandrum duxerat, quod illachrymaſſe viſus eſt, præteriens Hepheſtionis ſepulchrum. Ingens haud dubiè miſero capiti periculum vndiquè imminebat: offenſa enim Regis ira placari non poterat. Intercedere nemo audebat. Nec deerat interim calumniatorum clamor & turba frequens. Nec vlla remedij affulgebat ſpes. Quid Perdica? Amicus pro amico magis quàm pro ſe ſollitus amici quidem caſum commiſerari potuit, deſerere non potuit. Ea videlicet ſynceræ amicitiæ vis ineſt, quæ vbi ſemel animum penitus occupauit, mirum quos ſtimulos excitat ad agendum. Quid ergo ille? Amicus in amici cauſa etſi omnia videbat deſperata, nihil tamen ſibi non tentandū exiſtimauit, Regem audacter adit, quumq; aliter permulcere eum non poſſet, opportuno adhibito cōmento perſuadet, fingens viſum ſibi in ſomnijs Hepheſtionē mandaſſe, vt Alexandro renunciaret, omnino parcendum eſſe Agathocli, quippe qui propterea illachrymaſſet, non contemptu, aut miſeratione aliqua mortis eius, ſed priſtinæ duntaxat conſuetudinis recordatione. Credidit Alexander, & euaſit amici ſeruatus beneficio Agathocles.

Lucian. lib. de calumni.

Etſi vero conſtat vicioſas permultas eſſe affectuum perturbationes, quibus humana mens ſæpe in cæcos furores tranſuerſa abripitur, at fit rurſus nonnunquàm vt eædem iſtæ permotiones magna præbeant adminicula ad res fortiter gerendas. Ideoquè ſolers rerum natura, haud temere mentibus noſtris naturales illas, τὰς ὀργὰς impreſſit, quibus ceu igniculis ac facibus ad virtutem capeſſendam animi vehementius extimulentur. Id quum innumeris paſſim exemplis in omni vitæ conſuetudine aſtruitur, tum haud ſcio an vſquam certius doceatur quàm in fœminæ illius, cuius meminit Valerius, ſingulari in matrem fide & pietate. Siquidem cum mater eius, nobilis alioqui mulier, ob quoddam flagitium carceri mancipata eſſet: filia non multo ante nupta, impetrata venia, indies ipſam interuiſerat, ſed ea lege, ne quid cibi ſecum inferret. Illa extracto vbere ſingulis diebus lacte matrem aluit. Iudex cum miraretur, quòd tanto tempore ſuperuixerat, repertum eſt quod fiebat. Tum Iudex pietate motus matrem filiæ condonauit.

Ex Valerio.

Haud multum huic diſſimile & illud exiſtit, quod de Conrado 3. Imperatore fertur: Qui quum Guelphum Bauariæ ducem diuturna ac moleſta obſidione fatigaſſet, nec vllis conditionibus a propoſita vrbis euerſione abduceretur: victus tandem nobilium fœminarum precibus, permiſit tandem, vt liberæ ac immunes abirent, ea lege, vt nihil ex vrbe, niſi quod humeris poſſent, efferrent. Tum illæ naturæ magis pietate, quam poſſeſſionum cupiditate accenſæ, poſthabitis cæteris rebus omnibus, ducem ipſum, maritos, liberos, ac parentes ab humeris ſuſpenſos geſtare cœperunt, ex quo Imperator in magnam perductus admirationem, nec minori affectus volup-

Pietas fœminarum ſpectabilis.

tate, cum temperare a lachrymis non poſſet, non ſolum ſeueritatem & iracundiam omnem animo depoſuit, ſed hoſti etiam ignoſcens, in amicitiam eum, ſimul cum ciuibus vniuerſis iubebat admitti.

Atq; de Affectibus hæc quidem hactenus. Succurrebat hoc loco & aliud præterea exemplum ſuperioribus adijciendum, quod ad Theologorum propius inſtitutum pertineret, de vera videlicet obedientia, aut re alia conſimili: quoniam ea materia pluribus inuoluta circumſtantijs pluſculum ferebat cum ad dicendum, tum ad iudicandū difficultatis. In qua primo explicandum fuerat, quæ eius natura exiſtat, quot modis, quibusq; verbis obedientia apud ſcriptores definita ſit: quoniam non vna eius finitio apud Theologos eſſe ſoleat. *Locus communis de obedientia.* Partes deinde illius quæ ſint, quæ ſpecies, tum quæ ſingularum partium ratio conſtet aperiendum: quarum alia Deo quidem tribuitur, alia hominibus. Atquè illa ſimpliciter abſoluta ſtatuitur, perpetua lege per ſe immota & irrefragabilis: hanc vero quæ hominum propria eſt, limitatam dicunt ſcholæ, ac proprijs quibuſdam cancellis circumſcriptam. Porrò qui accuratius iſta partiri ſolent, diſtinguunt obedientiam in Spiritualem & Ciuilem. Spiritualis eſt quæ nos Deo eiuſquè verbo ſubijcit, non ſolum verbi miniſtros, ſed ipſos etiam in Republ. principes, qui & ipſi Dei miniſtri apud Paulum dicuntur, & cuſtodes vtriuſque tabulæ conſtituti ſunt. *Rom. 13.* Qua ratione nec minus verbo Dei obedientiam Ciuilis debet magiſtratus in ſuo exequendo munere, quàm ipſi in eccleſia Miniſtri, licet non pari vtrobique conditione. Princeps enim in re politica ad regulam diuinæ voluntatis ita omnes ſuas componit rationes, eiq; ſubiacet, vt nulli præterquàm Deo ſoli ſubijciatur. Idem quum efficit miniſter in docendo ac prædicando, non ille tamen ſolum Deo ſubijcitur, (quemadmodum Rom. Pontifex cum ſuis ridiculè de ſe nugatur) ſed politicæ etiam poteſtati æquè cum alijs ſuccumbere eum neceſſe ſit.

Atquè hæc ciuilis dicitur obedientia, quæ cunctos ex æquo communi neceſſitatis vinculo, mortales non ſolum ſub Dei maieſtate, ſed ſecundum Deum ſub ſuo etiam cuiuſq; aſſignatæ poteſtatis imperio continet atq; inuoluit: ſiue eccleſiaſticæ ſint perſonæ, ſiue qualeſcunq;. Nā neq; has ipſas diuina excludit authoritas, quæ iubet vt *Omnis anima ſublimioribus poteſtatibus ſubdita ſit. Rom. 13.* Idēq; habetur apud Titum. Et in epiſt. 1. Petri, 2. Quin & Paulus ad Timoth. adijcit, *Pro illis deprecandū eſſe.* *Rom. 13. Tit. 3. 1. Pet. 2. 1. Tim. 2.* Adde & his Chryſoſtomi ſententiam quæ cum ſcripturæ verbis non incommodè concinens, non modò Prophetas, Euangeliſtas, & Monachos omnes, ſed & Apoſtolos ipſos ſub principali redigit poteſtate. Quamuis verò in ſublimiori verſentur materia Eccleſiarū miniſtri qui ſpiritualia tantum & cœleſtia tractent, nullius ſubiecta authoritati: at iidem tamē quatenus homines ſunt, & ciues, & in ciuium ſocietate verſantur, pariter ſub ordine ſuorum principum venire conſentaneum eſt, vt ſi rectè prouinciam gerant, laudē ferant: ſin ſecus, cenſuram ſubeant. Intereſt enim boni principis, non ſolum vt corporibus paciq; externæ prouideat, ſed vt animis etiam ſubditorum conſulatur. Id quum ipſe per ſe præſtare nequit, cura tamen adhibenda eſt vt per idoneos ea fiant, quæ ad eccleſiæ pertinent ædificationem: etſi non prædicet ipſe qui princeps eſt, nec ſacramenta pertractet, nihil tamen id obſtat, quo minus qui indignè iſtis funguntur myſterijs, ſub legitima coercione ciuilis poteſtatis reſtringantur.

Hæc cum multò fuſius dilatari pro rerum immenſitate, poſſent: tum multa reſtabant alia in eodem hoc perſequendo negotio præterea inſpicienda: Quæ propria vis obedientiæ, quæ effecta, quæ accidentia, aut repugnantia, quæ deinde cauſa efficiens, quæ materialis, ac finalis ſit. Adeoq; quum tota hæc de obedientia tractatio à circumſtantijs ferè pendeat, pro diuerſitate rerum, temporum, & perſonarum hæc nobis ponderanda ſunt, diligensq; adhibenda animaduerſio, quid, cui, à quibus, quaue ratione deferendum ſit: quouſq; progrediatur obedientia, quæ initia, quos fines habeat: principum quàm latè pateat poteſtas, quis vigor legum, quatenus & quouſq; obligant edicta magiſtratus: Ex hac circumſtantiarum varietate permultæ huic inde enaſcuntur hypotheſes. Quippe quum tantum valeat in Repub. Regum legumq; authoritas, quæ ſubditis imponat obediendi neceſſitatem, ſi iucunda hic ſit collatio, quæri poſſet, vtrum Regi, an Legi magis parere oporteat: an vtriq; pariter ex æquo?

Si ex æquo: iam vtrinſq; exæquaſti potentiam, vt nihil princeps habeat ſupra legem quod agat, neq; lex, quàm princeps minus. Sin differentia ſit eminentiæ: Ea quænam ſit videndum. Regis ne dicemus, an legis maiorem poteſtatem? Nec difficilis ſolutio. Si lex Dei, aut naturæ exiſtat, tenenda ſemper regula eſt, Deo magis obtemperandum, quàm hominibus. Nam ſi propter Deum obeditur humanæ poteſtati, quantò magis Deo ipſi noſtra debetur obſequentia, iuxta principij regulam: Propter quod vnumquodq; tale eſt, illud ipſum eſt magis tale. Quod ſi autem ius ſit humanum & poſitiuum: reſpondebunt hic ſcholæ, Superiorē eſſe principis maieſtatē: non ita, vt perruptis legibus, contra ius & fas, liceat ei præcipiti cupiditate ſeſe in omne nefas vt libeat, effundere. (Digna enim vox illa Veri, & Antonini: Licet legibus ſoluti ſumus, attamen legibus viuimus. &c. Nec minus honeſtè præcipitur à Theodoſio: Digna (inquit) vox maieſtate regnantis, legibus alligatum ſe principem profiteri. &c.) Verum in hoc poteſtas ei ſupra leges tribuitur, vt ſi quando res ferat, vt cum ratione poſſit aliquid mutari, quod lex fieri præcipit, princeps ſupra leges audiatur, cui honeſtè præſtari poſſit & debeat obedientia. At (inquies) cum nulla lex ſit modo honeſta, quæ non cum ratione conueniat, quo modo igitur cum ratione reſcindere id poſſit Rex, quod in lege iubetur. Equidem leges illas, quæ rectæ ſunt, haud diffiteor eſſe rationi conſentaneas: at hæc legum ratio generaliter tamen accipienda eſt, non particulariter: nam alioqui incidit quandoq;, vbi in priuatis quorundam caſibus aliter fieri rectè præcipiat princeps, quod aliter in lege ſit conſtitutum. Verbi gratia, vt de maleficis ſumatur ſupplicium communis dictat & rationis & legis regula, cui aduerſari princeps cum ratione non poterit: at idem tamen ſemper feciſſe in ſingulis, nec cuiquam aliquandò velle parcere, cum res ipſa, locus, & tempus efflagitant, adeo cū ratione non pugnat, vt nihil ſit magis rationi conſentiens.

Reſcriptum in inſtitutionem.

Lex Theodoſij in codice.

Cum igitur tanta ſit principum in terris poteſtas, quibus non ſolum propter metum, ſed propter conſcientiam ſubditorum debetur obedientia, ſupereſt adhuc quærendum, quouſquè obedientia hæc ſe porrigat. An ita eorum aſtringat authoritas, vt iiſdem non parere in omnibus, peccatum ſit mortale? An edicta eorum quæcunque obligent ad pœnam gehennæ? An qui violat legem humanam, peccet aduerſus Deum mediatè vel immediatè, vt cum ſcholis loquar? Præterea quum rex (vt Baldus ait) fungitur vice duarum perſonarum, Organicæ videlicet, & intellectualis, poteſt hic quæri, vtrum attendum ſit magis ad Intellectualem, in qua maieſtas, ſplendor, & virtus totius ſimul imperij, & membrorum dignitatem ipſam integrantium intelligitur: an Organicam, quæ eſt organum & inſtrumentum perſonæ illius intellectualis, ac in ſolo capite ſeorſum ſine reliquis membris conſideratur? His vt reſpondeamus, principio ingens indubiè Chriſtianæ obedientiæ vinculum eſt, quod nobis impoſuit Deus, vt magiſtratibus & parentibus ſubijciamur: at neq; nihil eſt rurſus, quod & magiſtratus, parenteſq; viciſſim ſuis debeant ſubditis. Qui poteſtati reſiſtit, diuinæ ordinationi reſiſtit, rectiſſimè docet Paulus: at aliud eſt certo propoſito publicæ reſiſtere poteſtati, quæ ex Deo eſt: aliud per infirmitatem, extra contemptū & caſum ſcandali auerſari legem vnam fortaſſis aut alteram, quæ non ex Deo eſt, ſed ex homine. Itaquè vt popularis eſt obedientiæ religioſa conſcientia ea obſeruare, quæ à procerum ordinibus indicuntur: ita rurſus & horum fuerit prudentiæ non temere conſtitutionibus huiuſmodi grauare populum, quibus non rectè conſulatur infirmis conſcientijs. Quanquàm nec in ipſis etiam violandis ſeditioſè obmurmurantium leuitatem probo, multò minus petulantiam foueo. Neq; enim vt non obliget lex, iſtud quæro: ſed quouſq; obliget, nempè, an violantem ad pœnam etiam gehennæ deprimat, hoc excutio, non de obligatione videlicet legis, ſed de pœnæ qualitate diſputans. Habent quidem magiſtratuum decreta mulctas ſuas, minaſq; propoſitas, quas equidem nequè deprecor, nec imminuo. Non fruſtra (inquit Apoſtolus) portat ille gladium. Eſto, ſed gladius hic vt ciuilis eſt, ita ciuiliter occidit, corpus opinor, ferit, non animam. Alioqui Dominum ipſum audiamus, qui de humana loquens poteſtate, Nolite (inquit) timere eos, qui corpus occidunt, animam autem occidere non poſſunt. Solus ille ius in animam habet, qui ſolus animam condidit. Principes quia imperium in animam non habent, corpus quidem obligare poſſunt corporis pœna ad obedientiam, ſed

Ex Molinæ, in commentaris ad edictum Henr. 2.

tiam, ſed an conſcientiam obliget, id poſſit [illegible] dubitari poteſt. Quid ergo (inquies) cum ciuili gubernationi obtemperare iubeamur, non propter iram, ſed propter conſcientiam: videtur igitur non corporis modo pœna, ſed conſcientiæ etiam ſcelere teneri, quiſquis ſui principis imperio in re quacunque præſcriptum legitimum violauerit. Verum quidem hoc eſſe fateor, at id contingit non ratione humani præcepti violati, quod per ſe propriè non agit in conſcientiam, ſed ratione diuini præcepti, quod quum imperat nobis obedientiam, violari certè ſine conſcientiæ ſcelere, & periculo gehennæ non poteſt.

[illegible]

Humana præcepta quatenus obligant cõſcientiam.

Ex quo, vinculum obedientiæ haud propterea laxatur, ſed tanto etiam fortius aſtringitur erga humanas leges. Cum enim Deus non ſolum ſocietatem ſui nominis communicauit ſummis dynaſtis, vt dij appellentur, ſed & vicem quodammodo delegauit, vt imaginem eius repræſentent in terris, haud obſcurum eſt, quantam proinde ſubditi debeant ſuo quiſque principi obedientiam, quantumq́; pondus edicta ferant magiſtratuum inter honeſtos ciues. Quanquam hic interim vt obiter admoneam, ſemper teneri oportet diſcrimen, quid interſit inter præcepta Dei, & hominum: quod nec ſimplex nec vulgare exiſtimandum eſt. Lex enim Dei vt ſpiritualis eſt, totumq́; requirit hominem: ita totum pariter & corpore & ſpiritu hominem obnoxium reddit, ac pœnis ſubijcit. Præterea in diuina lege, qui in vnum impingit mandatum, omnium pariter reus conuincitur, & qui non totam ſeruauit legem, totam violauit. In edictis vero ciuilibus res ſecus habet. Adde huc ꝙ vt diuina voluntas perfecta ſit & perpetua rationis norma, ita nihil ab eo præcipi poteſt, niſi quod modis omnibus excuſſum ſit, & abſolutum. Contra in conſtitutionibus hominum euenit vt non omnia omnino ad perfectæ rationis amuſſim quadrent, nec ad gnomones diuinæ veritatis ſemper conueniant: ſæpè etiam edantur multa, quæ vel ſuperflua, vel abſurda videantur nonnulla porrò eiuſmodi fortaſſis, vt parere omnino ſit nefas. Quocirca non tam arctè fines hi obedientiæ aſtringendi ſunt, vt neceſſe ſit ſingulis ſemper magiſtratuum omnium placitis ſub conſcientiæ periculo extra caſum ſcandali & contemptus obtemperare. Quin potius addendæ hic erant circumſtantiæ, vt pro ratione materiæ ſumatur obligandi modus. Poſtremo, non quid ſimpliciter iubetur, ſed quæ ſit iubentis voluntas ponderandum eſt. Quo in loco ſuccurrit non incommoda Gerſonis (vt mihi videtur) diſtinctio. Qui leges ita diſcernit, alias videlicet latas eſſe neceſſitatis cauſa, quibus, quum publico commodo & neceſſitati ſeruiatur, ſimpliciter requirit Princeps ſummam & neceſſariam obedientiam. Cuiuſmodi ſunt illæ omnes quæ cum communi ratione, cum iuſtitia, cum conſcientia, & verbo Dei cohæreant. Nam ijs tribus capitibus optimæ quæque ferè leges comprehenduntur. Rurſus alias dicit non perinde magnæ neceſſitatis eſſe, ſed ferri tamen illas decoris cuiuſdam vel conuenientiæ cauſa, vel etiam voluptatis fortaſſe interdum, aut alioqui priuato alicuius conſilio, magis quàm publicæ neceſſitatis reſpectu inductas. Atque in his quoniam vel temporaria ſunt, vel leuioris putantur momenti quæ præcipiuntur, ne is quidem ipſe qui condidit tam anxiam ſtrictamq́; poſtulat obeditionem. Itaq; in his voluntas conſideranda eſt legiſlatoris aut principis, quatenus velit obligare. Conſideranda rurſus & tranſgreſſoris mens, quo animo id facit. Semper enim in omnibus abeſſe debet petulantia offendendi, & caueri ſcandalum.

Diſcrimen inter leges diuinas & humanas.

In lege ciuili tria requiruntur. [illegible]

Ex Gerſone diſtinctio.

Iam verò præter hæc, quum varia ſoleant eſſe principum, atque parentum præſcripta, ſoleantq́; ſæpè multi ſua abuti poteſtate, quid ſi imperitè aliquid moleſtè, abſurdè atq; importunè a ſuperioribus præcipiatur (nã de manifeſtè impijs conſtitutionibus hic non iam ago) an is protinus contumax cenſebitur, qui dicto non ſit audiens, quiq; magiſtratui ſimpliciter non obſequitur in omnibus? Exemplis rem illuſtrius paulò aperiamus. Quid ſi princeps aut pater, qui medicinæ rudis ſit, qui neq; ſalubrium, nec contrariorum rationem teneat, ægrotantem ciuem, aut filium facere iuſſerit, quod noxium fuerit & inimicum valetudini, numquid ciuis id ſciens peccabit, ſi non fecerit? Quæro rurſus, Si princeps ipſe aut parens laborans ægritudine petierit vinum, aut cibum, vnde aucturus ſit ægritudinem, an medicus, aut ſubditus, qui ſentiens non paruerit, arguetur inobedientiæ?

Caſus obedientiæ ex circumſtantijs.

Ex Muſonio philoſopho.

Iuſſus à gubernatore, aut domino choraules quiſpiam rectè in muſicis inſtitutus lyram ineptè pulſare, aut præter numeros canere ac modulari, ipſe errorem intelligens, an mandantis auſcultare imperio teneatur? Quid ſi te gubernandi peritum monarcha inſcius clauum perperam mouere imperitabit, an feceris? Age quid ſi rex ipſe clauum ſuſcipiens, qui nauem agere non poſſit, omnia videatur ſubuerſurus, quid agas? Dices, rogandum eſſe vt gubernacula cedat peritiori. Quid ſi nolit, vtrum inuito potius extorquendum è manu clauũ dixeris, an ſinendus ille ſit, vt nauim cum vectoribus ac vectura vniuerſa in ſyrtes illidat, ac peſſundet in ſcopulos? Neroni perdenti Rempub. an ferendum erat, an rectè detrectatum imperium?

Pergo inſuper, quoniam cœpi ſemel fines indagare obedientiæ: Quid ſi catholicus rex aliquis Turcam in Rempub. admittere cogitet, qui admiſſus ſemel Chriſtiano nomini hoſtis futurus ſit, an ſubditi voluntati ſui principis morem gerent? Quid ſi in Chriſtiana Repub. Chriſtianorum regum quiſpiam imperium ſuum partiri cum Romano pontifice velit, vt iam ſubditi non ſolum cum legitimo ſuo principe coniunctam, ſed ſuperiorem etiam illo alteram poteſtatem ferre cogentur: non quæro quid hîc poſſint, ſed quid debeant: non quid viribus præſtare, ſed quouſq; per conſcientiam progredi liceat, ſi poſſint nobilium ac membrorum ordines? Nemini dubitandum eſt qui omni conſilio, ratione, ac precibus, omnia hic admouenda ſint pacis ac tranquillitatis remedia, quod omnium erat præſtantiſſimum. Sed quid ſi nihil his proficitur rebus, quin neceſſariò arma ſumenda ſint: quæro num inobedientiam excuſabit neceſſitas? hoc eſt, an ſeditio appellanda hæc erit, an iuſta potius defenſio? Vtrum contra regem, an magis pro rege arma hæc ſuſcipiantur? præſertim quum ſubditi nequaq̃ contra principem ipſum (quem obedienter colunt) nec contra ipſius titulos, honores, poſſeſſiones aliquas, neq; contra coronam, aut maieſtatem illius vllo modo minuendam aut labefactandam vires ac copias contrahunt, ſed huc tantummodo omnis ſpectat eorum vis, omniſq; ratio, vt rex ipſe, quem ipſi ſolum legitimum agnoſcunt principem, ſolus in ſuo regno & totus dominetur, excluſa interim ſuperiori poteſtate, quæ non in ſubditos modo, ſed in regem etiam ipſum iniuſtum affectet imperium. Qua in materia quid poſtulet, aut non poſtulet Chriſtiana obedientia, non hic excutio. Tantum viam indico, qua in locis tractandis communibus ingrediantur iuniores, ſi cui vlterius libeat per huiuſmodi campos expatiari. Incidunt in hoc obedientiæ loco, cum multa alia ſciſcitanda, tum dubitari & illud poterit: Quid ſi conſuetudo cum lege pugnet, vtri magis auſcultandum? Quid ſi magiſtratus, ſimul & pater in domum ingrediantur, filius vtrique aſſurgens, vtri ſedem ſuam prius deferet, qua de re non inelegans Tauri philoſophi extat apud Gellium diſputatio.

Ex Aulo Gellio Noct. Attic. lib. 2.

Ex ijs ſatis tibi perſpectum eſt arbitror (ſtudioſe iuuenis) quanti refert ad ſtudiorum fructus colligi ex authoribus ſi non ex omnibus omnia, attamen ex optimis ſane optima, & ſelectiſſima. Etenim quum in tanta ſcriptorum turba nullius ſufficiet memoria retinendis omnibus, profuerit certe non parum, memoriæ fragilitatem ſcribendi atq; adnotandi ſecuritate ſubleuari, adhibito locorum communium volumine, in quod velut in quandam memoriæ bibliothecam, cunctas eruditionis tuæ ſimul opes congerere licebit. Quod quo incipias maturius, hoc indies magis atquè magis tibi accreſcet cumulus. Quo nomine multos video & graues & ſummæ excellentiæ viros, ſua ſeriò deplorantes ſtudia, qui ſi conſilium hoc ſequuti per adoleſcentiam maturius fuiſſent, multò plus momenti ipſorum literis fuiſſe acceſſurum nec ipſi quidem ſuis in libris diſſimulant. Quod & ipſe poſthac ſenex aliquando verum experturus ſis, nihil addubito. Chriſtus interim Dominus ſtudiorum tuorum conatus fœlicitèr prouehat, ſecundetq; in omnibus, quæ perfectæ doctrinæ ſunt, & ſynceritatis.

⁂

Adulatio. Aſſentatio. Paraſiti.

The byrde Piralis [illegible] what clothe soever he sitteth [illegible] to be of the same colour

Aduerſitas. Miſeria humanæ vitæ. Res aduerſæ. Calamitates. Ærumnæ. Iacturæ. Pericula. Labores.

Vide. C. de S. p. 129. de Jubilo [illegible]

Affabilitas. Comitas. Popularitas. Populares.

[illegible]

Rely Exo. 5. [illegible] Ecclesia [illegible]

Esay 27. 6 7 & 8. Hath he smitten him as he smote those that smote him? or is he slayne according to the slaughter of them that were slayne by him? In measure in the branches thereof wilt thou contende with yt, when he bloweth wth his rough winde in the day of the east winde. c. 57. v. 16. For I will not contend for ever neyther will I be alwayes wroth, for the spirite should faile before me and I have made the breath. 17 For the wicked covetousnes [illegible] and smote him [illegible]

Though sorrow [illegible] at night yet joy commeth in the morning. They that sow in teares shall reape in joy. [illegible] Ps 32 Me liberationis canticis circumdabis. 7. thou preservest me fro trouble, thou shalt compasse me about wth songs of deliverance. c. 10

43. Feare not for I have redeemed thee I have called thee by thy name and thou art mine
2 When thou passest thorow the waters I will be wth thee and throughe the floudes that they do not overflowe thee. When thou walkest thorow the fire thou shalt not be burnt neyther shall the flame kindle upon thee
3 For I am the lord thy God the holy one of Israel thy saviour.

Cast thy burden uppon the Lorde and he shall nourish thee and will not suffer the righteous to perishe for ever. Ps 55. 23

Ps 81. 7. Thou calledst uppon me in trouble and I delivered thee and heard thee what tyme the storme fell on thee

Paule calleth yt the momentary lightnes of this affliction. 2 Cor 4. 17.

1 Pet 1. 6 Peter a little while now we are made sorrowfull & as David heavines may indure for a nighte.

[illegible] Causa

Primo [illegible] aedificatione affirmamus, [illegible]
[illegible] gradus [illegible] de fide.

1 Ut [illegible] [illegible] [illegible] [illegible] Mathei [illegible] [illegible] vocibus praedicans, [illegible] mirabiles [illegible] mirabilis [illegible] [illegible] ecclesiae [illegible]

[illegible] angelis [illegible]

[illegible] Tabernac[illegible] [illegible]

5 Archa [illegible] Ecclesia [illegible] mundi [illegible]

[illegible] Apo. 12 [illegible] Ecclesiae [illegible] discrimina [illegible]

Tradimus [illegible]

2° [illegible] [illegible]

3 [illegible]

4° [illegible]

5 [illegible]

6 [illegible]

7 [illegible]

8 [illegible]

9 [illegible]

10 [illegible]

11 [illegible]

Effecta

Efficitur [illegible] [illegible] [illegible] [illegible] [illegible] Congruentia

Primo [illegible] 2° [illegible] 2° [illegible] 3 [illegible] Christi [illegible] [illegible] ad [illegible]

Propter [illegible] Augustinus dicebat [illegible] [illegible] commendet.

De vita cont. l. 2. c. 18

Specialis [illegible] ad salutem [illegible]
2 Tim. 2. v. 10. Ideo omnia sustineo propter electos ut et ipsi assequantur quae est in Christo Jesu cum gloria aeterna. [illegible] credentibus [illegible] aeternam.

Thowgh the lord gyve you the bread of trouble, & the water of
adversity, thy teacher shall be no more [illegible], but thy eys shall se
thy teacher. 20. v. 30 chapter. Esay

C. iij. 25.

Agricultura. Vita ruſtica. Rus. Ruſticitas. Ruſtici. Agricolæ.

Ambitio. Superbia. Arrogantia. Gloriæ cupiditas. Honoris appetitus.

Vide Superbia
Vide Honor

As the worme doth most breede in the sweetest wood and corrupt yt, and as the moth is soonest seene in the purest wool and finest cloth that we have. So pride is commonly seene in them wch are endewed wth greater gifts. the theyre fallinge .

[illegible]

[illegible] sollicitudo, dolor [illegible]
in nihil suspiria, lachrimae prope innumerabiles.
tandem [illegible] tanta mala et illa [illegible].

Amor. Amicitia. Charitas. Dilectio. Amici. Desideriū. Familiaritas. Familiares.

Optabam enim ego ipse anathema esse separatus a Christo, pro fratribus meis [illegible]

Plenitudo legis charitas. vide 1 Cor. 13.

Hos faciunt Hebraei [illegible] charitatis [illegible] gradus. [illegible] [illegible] Abrahamo [illegible] [illegible] tanto ante habuimus, cum foedus iniisset cum Abimelecho. [illegible] patriarcha [illegible]

Animus Mens.

d dust return to dust as yt was and the spirit returne to God that gave yt speaking of death. Ecclesiastes. 12. v. 7

περ ἐστιν ἡνίοχος ἅρματι καὶ κυβερνήτης πλοίῳ
ὴ μουσικὸς ὀργάνῳ τοῦτο εἶναι τῷ γηΐνῳ τούτῳ
σκεύει τὴν ψυχὴν ὁ πλάσας ἐνομοθέτησεν.
hri tom 5to p 183.

Ari. 3o de anima [illegible]. Ψυχὴ [illegible] [illegible] ἀθάνατον [illegible]
[illegible] Plato in Phaedro. Τὸ ἀεικίνητον, ἀθάνατον. ψυχὴ [illegible] ἀθάνατος
ἀρχὴ est ἀθάνατος. [illegible] πᾶσα [illegible] ἀθάνατον [illegible] [illegible]
ἀθάνατος. Plato in Phaed. [illegible] ἄρα ἐξ ἀνάγκης [illegible] ἀθάνατον
ψυχὴ ἄρα [illegible]

Animi autem voluptates et dolores nasci fatemur e corporis voluptatibus et doloribus [illegible] Neque enim [illegible] ad [illegible] [illegible] nec ad discordia dominantur [illegible] [illegible] dissidium sicut discordiam [illegible] partem vitae [illegible] [illegible] Animi autem morbi sunt cupiditates immensae et inanes, divitiarum, gloriae, dominationis, libidinosarum etiam voluptatum. Accedunt aegritudines, molestiae, maerores qui exedunt animos, conficiuntque curis hominum non intelligentium nihil dolendum esse animo, quod sit a dolore corporis [illegible] [illegible] de finib.

Mariano [illegible].

Artes, liberales. Mechanicæ. Quæſtuariæ.

6.iij. 39.

Aſtrologia. Aſtrologi, eorumque vanitas. Aſtronomia.

Astrologi Plus sapiunt aruspices in alieno iecore quam suo.

Auxilium

Divinum

G. iiij. 40.

Humanum

Esay. 30. vv 1.2.3. Therefore shall the strength of Pharaoh
be yr confusion, and the trust in the shadowe of Egypt yr sh[illegible]
[illegible] for reproche and nothing worth shall be the shadowe of
the Egyptians. c. ca. 31. Woe be unto them that go downe
into Egypt for help etc. and aske no counsell of the Lord.
But he will arise against the house of the wicked
and against the helpe of evill doers. v. 3. Now the Egyptians
are men, and not God, and their horses flesh and not spirit, and
and soone as the Lord stretcheth out his hand then shall the
helper fall and he that should have beene helped and they
altogether shall be destroyed

Ac illiberalitas et auaritia [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nisi illa quae [illegible] A. [illegible] 4o. ca. 10

Quod si qui sibi [illegible] hominem [illegible] [illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] causa [illegible] [illegible]. Ci. de [illegible] li. 1o

Sunt enim [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nec libidini nec epulis, nec [illegible] [illegible]: quam [illegible] [illegible] [illegible] [illegible] [illegible] sed [illegible] [illegible] [illegible] [illegible] [illegible] cedi magis quam dedocendi esse videantur. Ci. de fini. li. 2.

[illegible] in ipsa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

There is no cause to move the wicked to forsake the world but [illegible]

Prou. 1. v. 17. Certaynely as without cause the net is spred before the eies of all that hath [illegible] verse 18. So they laye waite for bloode and lie privily for theire lives, 19 Such are the waies of every one that is greedie of gayne: he would take awaye the life of the [illegible] [illegible] when he is cladd with the covetouse and to be a murderer.

Baptismus. Regeneratio.

[illegible] Christi [illegible] 1 Co. 27.

[illegible]

Cal. in 5 ad Ephe. 339

[illegible] in membris meis [illegible]

Regenerat. 1 Co. 15.

45 [illegible] primus homo Adam [illegible]

46 [illegible] animale deinde spirituale

[illegible]
and Basa king of Juda [illegible] had always war [illegible]
[illegible] had peace as long as he [illegible] in the land [illegible]
with the king of [illegible] Baasha king of Israel [illegible]
after. 2 Chr. 13. 14. 15. 16.

[illegible] ab Annibale gladius P. R. dicebatur Mario

Militia Christiana declaratur [illegible]
adversus [illegible] adversus [illegible] adversus [illegible]
[illegible] quae sunt in [illegible]
adversus omnes [illegible]
[illegible]
[illegible]

Vid. Divitiæ

Bona naturæ: Fortunæ, animi.

K.iij. 57.

Omne bonum quod expetibile bonum magis [illegible] [illegible] honorabile [illegible]

Bona opera.

[illegible] bona opera [illegible] salutem, [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] operibus [illegible]
[illegible]

Ratio operum reddenda. vide Iudicium.

vide vide Abram. pa. 2. 10.

Nō iustificamur operibus vide, fides. 1.

Opera ut [illegible], vide fid. f. 2. Lex. 1.

Nō iustificamur operibus. [illegible]

[illegible]

Opera [illegible]
[illegible]

[illegible] spiritu [illegible] quod concupiscit caro adversus spiritum [illegible] adversus spiritum, spiritus autem adversus carnem, haec enim sibi invicem adversantur [illegible] faciatis. Opera carnis [illegible] adulterium, fornicatio, immunditia, impudicitia [illegible] contentiones [illegible] dissensiones [illegible] [illegible] carnis et spiritus [illegible] [illegible] adversus [illegible]

Caro [illegible] multis carnis [illegible] [illegible] Caro [illegible] [illegible]

De carne [illegible] loquitur [illegible]

Cupiditates. Sapientia cupiditates [illegible]

Cupiditates enim sunt insatiabiles quae non modo singulos homines sed universas familias evertunt, totam etiam saepe labefactant rempublicam. Ex cupiditatibus odia, dissidia, discordiae, seditiones, bella nascuntur. Nec eae se foris solum iactant nec tantum in alios caeco impetu incurrunt, sed intus etiam in animis inclusae inter se dissident et discordant. Torquatus 1° de finibus.

Inanium cupiditatum nec modus ullus nec finis inveniri potest. Cic.

Epicurus 3 genera cupiditatum statuit: 1° naturales et necessarias, 2° naturales et non necessarias, 3° nec naturales nec necessarias. De fin. 1.

Inanium autem cupiditatum nec modus ullus nec finis inveniri potest. Cic.

Caſtigatio. Pœna peccati. Punitio. Scelerum vindicta. Coertio malorum.

[illegible]

Resurrectionem a mortuis

[illegible]

Christ called Elias and his office

[illegible] Elias the prophet [illegible] the turning of the hearte [illegible] he shall turne the harts of the fathers [illegible] and the harte of children to thayre fathers that I co[me] and smite the earth with cursinge

Et deus humana lustrat sub imagine terras

[illegible] Matth. 20. v. 28. [illegible]

Matth. 18. v. 11. For the son of man is come to save that which was lost.

De officio Messiæ.

[illegible]

Officium Chr. regis [illegible]

[illegible]

Officia Chri quæ in operibus consistunt [illegible]

[illegible]

Materia

[illegible]

Forma

[illegible]

Finis

[illegible]

Effecta

[illegible]

[illegible] Petro ac omnibus [illegible] claves [illegible] [illegible] authoritatem [illegible] [illegible] Evangelii [illegible] clavibus [illegible]

Usus Clavis in [illegible]

1 [illegible] clavium [illegible] potestate [illegible] officii [illegible] [illegible] claudendi et [illegible]

2 [illegible]

[illegible] Esa. 22. Clavis [illegible]

[illegible]

3 [illegible] in [illegible]

4 [illegible] officii [illegible] Christus [illegible]

[illegible] Evangelio [illegible]

In hac potestate nullus [illegible]

1 [illegible] claves [illegible]

2 [illegible]

3 [illegible] potestas in remissionem peccatorum Jo. 20.

4 [illegible] Mat. 16. [illegible]

5 [illegible] clavibus [illegible] 55. [illegible]

6 [illegible]

7 [illegible] Christus [illegible] Mat. 20 [illegible] claves [illegible]

8 Clavium potestas [illegible] Christi [illegible]

9 [illegible] 2 Co. 13 [illegible]

10. [illegible] ad aedificationem non ad destructionem

10 Petrus [illegible]

11. [illegible]

12 [illegible] Claves [illegible]

13 Petrus Apostolus [illegible] Evangelii [illegible] Romae [illegible] Petri [illegible] Romae [illegible]

Potestas clavium non ad solum pertinet Petrum.

1 Quando propositum fuerit Petrus [illegible] nomine omnium respondit.

2 [illegible] Mat. 18 omnibus tribuitur [illegible]

3 [illegible] Excommunicatio [illegible] Ecclesia [illegible] 1 Co. 5. 6. 2 Thess. 3. Ti. 3. 2 [illegible] 1. 10.

4 Petro credenti [illegible] claves [illegible] credentibus [illegible]

5 Omnes Apostoli [illegible]

6 Ecclesia [illegible] Petro [illegible] Christus fundamentum [illegible]

Petrus 1 Co. 3. [illegible] 1 Co. 1. Ep. 2.

7 Claves [illegible] Mat. 18 [illegible]

8 Origenes [illegible] clavibus [illegible] Chrysost. Hilarius Cyrill. August. [illegible] Ecclesia [illegible] Petro claves [illegible] Petrus [illegible] Christus [illegible] Ecclesiam [illegible] Petro [illegible]

διὰ τοῦτο [illegible] ἡμεῖς [illegible] [illegible]
[illegible], [illegible] τὸ [illegible] [illegible] [illegible] [illegible]
[illegible], ἵνα [illegible] [illegible] τοῖς
[illegible] τοῦ [illegible] [illegible]. Chry.
tom 5to fol 925

Calidade

[illegible]

Concilia generalia, Prouincialia. Synodus.

Q.5. 92.

Concupiſcentia.

Cupiditas carnis militat adversus animam. qui spiritu [illegible] [illegible]

The [illegible] [illegible] [illegible] [illegible] 22. [illegible] [illegible] [illegible] 20. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Christ [illegible] 5. 19. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
And there was no [illegible] [illegible] [illegible] [illegible] the 35 yeares [illegible] [illegible] [illegible]
in the [illegible] of the same, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 15. [illegible]. [illegible] [illegible]
[illegible] the [illegible] & [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
of [illegible] all the [illegible] afterward

Conſcientia. Caſus conſcientiæ. Ratio. Rationis lumen. Dictamen.

Cruciatus conscientiae

conscientia stimulat maleficiorum tuorum te metus exanimant iudiciorum
[illegible] quocumque aspexisti, ut furiae, sic tuae tibi occurrunt iniuriae [illegible]
[illegible] non sinunt Ci. in parad.

[illegible] satis contra hominum conscientiam saepti esse et muniti videntur deorum tamen numen
[illegible] easque ipsas sollicitudines, quibus eorum animi noctesque diesque exeduntur
a dis immortalibus supplicii causa importari putant. de fini.

[illegible] in expositione somnii Scipionis ~~[illegible]~~ scripsimus pro vitiis suppliciis
[illegible] [illegible] [illegible], vivos sibi succedendo [illegible] quod [illegible]
conscientiae [illegible] significari docet.

nolite putare quemadmodum in fabulis saepenumero videtis eos qui aliquid
[illegible] scelerateque commiserint agitari et perterreri Furiarum taedis ardentibus
[illegible] fraus, et suus terror maxime vexat: suum quemque scelus
[illegible], amentiaque afficit. suae malae cogitationes conscientiaeque animi terrent.
Sext. Roscio.

Josephe in Ægipte had learned to sweare by the life of Pharao
the children of Israel beinge amonge Idolaters had learned to
Baal Peor and beinge mingeled amongest the heathen, they lear
theire workes, yea they worshipped and offered unto the Idol
Canaan theire owne sonnes and daughters &c so much that the
was defiled wth blood and they went a whoringe after theire
inventions Psa 106

Conſuetudo. Mos. Vſus.

Contemptus. Fastidium.

Itemq; cetera animalia in suo genere probe degunt.
congregari videmus, et stare contra dissimilia. Leonum
feritas inter se non dimicat, serpentum morsus non
petit serpentes: ne maris quidem belluae ac pisces nisi
in diversa genera saeviunt: At vero Hercule homini plu-
rima ex homine sunt mala. Plinius
li. 7. de miseriis hominum agens.

[illegible] ad Christianorum [illegible], crucis [illegible] in [illegible] Christi crucifixi [illegible]
[illegible] crucis [illegible]
crucifixi [illegible]
[illegible] Christus [illegible]
[illegible] Christus [illegible]
[illegible] crucifixi [illegible]

[illegible] Matthæi 26 [illegible]
Ab Christus [illegible] de execratione legis [illegible]
scripto [illegible] execrabilis [illegible] pendet in ligno [illegible] 21. 23.

Cultus Dei, verus, falsus. Vera, falsa religio.

[illegible] [illegible] [illegible] Spiritu in [illegible] [illegible]
[illegible] [illegible] Deum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Rom. 14. 5.
[illegible] [illegible] [illegible] [illegible] asseret, quod [illegible]
[illegible] sabbat [illegible] opiniones, [illegible] a maioribus accepimus de
[illegible] mortalibus sacra ceremonias religionis defendendo
[illegible] [illegible] defendi [illegible] [illegible]
opinione quam a maioribus accepi de cultu deorum [illegible]
[illegible] [illegible] oratio [illegible] [illegible] [illegible] [illegible]

Et [illegible] [illegible] [illegible] Ahab [illegible] filii [illegible] Jezabel [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 1 Reg. 16. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] 2 Reg. ca. 23. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible].

Neither [illegible] nor [illegible] to be preferred before gods service

Asa a good king of Judah putteth down Maachah his mother from her estate because she made an idol in a grove and Asa destroyed her idols and burnt them by the brook Kidron. 1 Kings 15. ca. 13.

The welfare and stay of kingdoms dependeth in establishing true religion and abolishing false [illegible] And he [illegible] [illegible] the good king of Judah took away out of all the cities of Judah the high places, and the images, therefore the kingdom was quiet before him. 2 Chron. 14. 5. [illegible] his father Abijah and his grandfather Rehoboam had greatly [illegible] [illegible] because they [illegible] with Jeroboam king of Israel, whome Abijah [illegible] [illegible] to the Lord and all the [illegible] [illegible]. 2 Chron. ca. 13. [illegible] He made a law that whosoever would not seek the Lord God [illegible] should be slayne whether small or great. 2 Chron. 15. 13. according to the law of God Deut. 13. [illegible] [illegible] [illegible]. 2 Chron. ca. 15 ~~[illegible]~~ [illegible] [illegible] propheta Azariah ad Asam, si vos eo domino [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] exemplo.

The service of god must be thought on in youth. Eccles. 12.

Remember now thy creator in the dayes of thy youth while the evill dayes come not nor the yeares approach wherein thou shalt say I have no delight in them.

If thou wouldest [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the Lord [illegible] up the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Religio [illegible] 1 Samuel. ca. 5. The Philistines brought the arke of god to Ashdod into the house of Dagon [illegible]. But the hand of the Lord was heavy upon them of Ashdod and destroyed them and smote them with Emrods, and the coasts thereof v. 6. then they carried it to Gath, where the [illegible] the Lord was against them with a very great destruction, and he smote the men of the city both small and great with Emrods in their secret places v. 9. they sent it [illegible] and they cried out saying they have brought the arke of God to us [illegible] [illegible] [illegible] v. 10. [illegible] the arke [illegible] [illegible] [illegible] [illegible] [illegible] of god [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the Philistines [illegible] [illegible] [illegible] [illegible] [illegible] that we have the [illegible] of god, [illegible] [illegible] [illegible] [illegible] [illegible] that we have the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] will be a condemnation [illegible].

The securitie or [illegible] of the godly.

They are compared to the vine being gathered [illegible] but one bunch remaineth to the olive tree [illegible] after the gathering hath a few olives in the top [illegible] the grapes [illegible] after the gathering of the harvest.

Deſperatio.

Aa.iiij. 130.

[illegible] quia Deus causa bonorum est [illegible] appellat quia author omnium [illegible]
[illegible] Deus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Bonitas Dei.

[Ca]usa quare [illegible] omnia creavit et conservat [illegible] [illegible] sit, et omnia ad conservandum [illegible] bonitatem complexiamque pro causa esse. Cal.

[illegible] payment of Greate drawinge in these battles the statue of Jupiter [illegible] every [illegible] meaninge yt [illegible] demanded it why they [illegible] they could not [illegible] in that [illegible] Jupiter whome every one may [illegible] to pay it [illegible] felt

Am I a god at hand saith God and not a God afar off. Jer. ca. 23. ver. 23. 24.
Can any hide himselfe in secret places that I shall not see him.

God is abide [illegible]

The the Philistians toke the arke of God and carried it fro Ebenezer to Ashdod and brought it to the house of Dagon and set it by Dagon. And when they of Ashdod rose the next day in the morninge, beholde Dagon was fallen on his face to the grounde and they toke up Dagon and set it in his place. The next day Dagon fell on his face to the grounde and his head and the two palmes of his handes were cut upon the thresholde. 1 Re. ca. 5.

God and the [illegible] can not agree [illegible] He will not suffer his honour to be [illegible] He alone will be worshipped [illegible]

Prudentius in Symmachum

Quicquid humus, pelagus, caelum mirabile gignunt
Id duxere deos.

Notitia Dei quorsum valeat.

Primo ut ad timorem et reverentiam nos instituat: deinde ut eo duce ac magistra omne bonum ab illo petere et illi acceptum referre discamus. Cal. li. 1o ca. 2. sec. 2

Cognitio Dei duplex.

Etsi enim in lapsu humani generis nemo sentiet vel patrem Deum vel salutis authorem vel ullo modo propitium, donec ad eum pacificandum medius occurrat Christus: aliud tamen est sentire Deum ut conditorem nostrum sua potentia fulciat, providentia regat, bonitate foveat, omnique benedictionum genere prosequatur: aliud vero gratiam reconciliationis in Christo nobis propositam amplecti. Quia ergo primum simpliciter creator tum in mundi opificio tum in generali scripturae doctrina, deinde in Christi facie redemptor apparet: hinc duplex emergit eius cognitio. Gentiles priorem tantum cognitionem ut probat Cal. hoc li. primo ca. [illegible] [illegible] 5. [illegible]

Asserit Bu. 2o ad Ro.

[illegible] Deum non potest nisi sua aeternitate, potentia, sapientia, bonitate, veritate, iustitia, misericordia.
1 Aeternitas ex eo liquet quod author est omnium.
2 Potentia quod tenet omnia in sua manu, faciatque ut in se consistant.
3 Sapientia ex ordinatissima dispositione.
4 Bonitas quia nihil causae erat cur conderet omnia: neque alia ratione moveri potuit, ut conderet, quam ob illam ipsam.
5 Iustitia in administratione quia sontes punit, innocentes vindicat.
6 Misericordia quod tanta patientia tolerat hominum perversitatem.
7 Veritas ex eo quia immutabilis est. Ergo qui conceptam Dei notitiam habet iam laudem debet aeternitati, sapientiae, bonitati, iustitiae etc. Cal. in com. ad Rom. Non ut Deum glorificarunt.

SS.

Dicitur [illegible] est Spiritus ἐπαγγελίας, [illegible] [illegible] tum quia [illegible] [illegible] ad orandum, tum quia confirmat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Cal. in 1 ad Ep. ver. 13

Diligentia. Induſtria. Aſſiduitas.

Diſcordia. Contentio. Seditio. Rebellio. Diſſenſio. Lis. Simultas.

Disputatio.

~~Tum Torquatus~~ Cicer. Quamobrem dissentientium inter se reprehensiones non sunt vituperandae maledicta contumeliae tum iracundiae contentiones concertationesque in disputando pertinaces indignae mihi philosophia videri solent. Tum Torquatus prorsus inquit assentior, neque enim disputari sine reprehensione nec cum iracundia aut pertinacia recte disputari potest. Cic. 1 de Finib.

[illegible]

Lex Dei lex libertatis et Spiritualis [illegible]

Lex enim [illegible] affectiones ad mortificationem carnis [illegible] Euangelii [illegible] Nihil [illegible] Legis sunt [illegible] operationes sunt. [illegible] [illegible] in libro legis [illegible] [illegible] Legis [illegible] [illegible] [illegible] et fide. G. 3. [illegible] [illegible] Spiritu [illegible]

Finis Legis ~~[illegible]~~ agape.

Porro finis mandati est charitas agape ex puro corde, et conscientia [illegible] et fide non simulata. ~~[illegible]~~ 1 Tim. ca. 1. v. 5. Charitas legis [illegible] Qui proximum amat legem implevit Ro. c. 13 v. 8. et 10. [illegible] Le. 19 v. 18. Mat. 22. 39. Mar. 12 v. 31. Galat. 5 v. 14. [illegible] 2. 8.

[illegible]

Lex igitur cum praecepta [illegible] Adae lapso ut eam homo sibi [illegible] acquireret [illegible] [illegible] [illegible] benedictio [illegible] [illegible] [illegible] sed [illegible] homo ex [illegible] peccato [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Bradford

Vide Liberalitas.

Diuitiæ. Opes. Poſſeſſiones. Bona fortunæ.

maketh no other difference betweene the rich and
poore, but that the one is fettered wth gould: the other
wth Iron. yet both bee prisoners

Bona autem fortunæ sunt simpliciter bona, sed dubia [illegible] quia sunt semper bona [illegible] [illegible], et quia [illegible] [illegible] [illegible]

[illegible] homo [illegible] [illegible] [illegible] quaerunt
[illegible] [illegible] quaerimus [illegible] [illegible]
[illegible] [illegible] quisque [illegible] habet [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] habet
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

[illegible] habet [illegible] [illegible] natura [illegible]
[illegible] [illegible] arbitrio
[illegible] [illegible] [illegible] [illegible] habet
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] probe
[illegible] [illegible] [illegible] habet
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] possidet [illegible] [illegible]
[illegible] arbitrio

Doctrina. Cognitio. Literæ. Artes. Scientia. Docti. Studia literarũ. Ingenii cultus.

Socrates in omnibus fere sermonibus, qui ab iis, qui illum audierunt,
perscripti varie copioseque sunt, ita disputat ut nihil affirmet
ipse, refellat alios, nihil se scire dicat, nisi id ipsum, eoque præstare
ceteris quod illi quæ nesciant scire se putant, ipse
se nihil scire id unum sciat, obeamque rem se arbitrari ab Apolline
omnium sapientissimum esse dictum, quod hæc esset una omnis
sapientia non arbitrari sese scire quod nesciat. Varro
in Tusc. 2a. 9a.

Dolus. Fraus. Impoſtura. Dolus malus.

Diabolus. Dæmones. Spiritus mali.

[illegible] principē [illegible] potestas aeris cū spiritus nunc agentis in [illegible] diffidentiæ. Dicitur spiritus efficax in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad Ep. ca 30.

[illegible] Sathan [illegible] [illegible] adversarius [illegible] [illegible] [illegible] [illegible] [illegible] spiritualia [illegible] in fallimur. [illegible] [illegible] angelus malus [illegible] [illegible] [illegible] [illegible] [illegible]

Diabolus, ō criminator [illegible], [illegible] [illegible] [illegible] [illegible] fecit in Adamo, quem ab amicitia Dei abduxit per transgressionem. [illegible] [illegible] alter dicitur satan prævaricator. [illegible] vigilans, valet magnis [illegible] [illegible] dicitur mille artifex.

De Diabolo [illegible] [illegible] [illegible] Cap. x.

Dolor in longinquitate levis in gravitate brevis solet esse, ut eius magnitudinem celeritas, diuturnitatem allevatio consoletur. Cicero de finibus.

Duplex doloris causa in fidelibus

1 Una naturalis videlicet sensus poenae quas patiuntur

2 Adventitia altera quae a spiritualia ducitur quando dolent [illegible] offendisse.

Differentia piorum et impiorum fletus.

1 { Impii gemunt quia affliguntur
Pii quia iram Dei in se provocarunt. Dolor solis hominum [illegible]

2 { Impii in suis fletibus murmurant adversus Deum
Pii contra offerunt Deo suos fletus ut ab eo consolationem accipiant

3 { Impiorum lachrymae cum impatientia
Piorum cum patientia sanctificantur

4 { Impiorum dolores sunt initia aeterni illius cruciatus quem sunt [illegible]
perpessuri
Piorum dolores eo spectant ne doleant in aeternum.

Recte igitur Paulus dicebat quae secundum Deum [illegible]
quae [illegible] tristitia. 2. Cor. 7

Adde etiam quod piorum dolorem [illegible] in tristitia [illegible]
inde illud Mathaei 5. beati [illegible] consolabuntur [illegible]
illud [illegible] Davidis 32 psal. [illegible] liberationis [illegible]
[illegible] contra [illegible] gaudium [illegible] 16. [illegible]
summos dolores et cruciatus.

Ebrietas. Temulentia.

Elah kinge of Israell drinkinge till he was drunke in the house of Arza his stewarde ([illegible] both in the temple of Baal the idol) was slayne by Zimri captayne of halfe his charetts. 1 Kin. 16.

De cruce Ecclesiæ vide Crux.
De afflictione Ministrorum vide [illegible].

Ecclesia. Eiusque caput & membra. Ministri. Episcopi. Præsbyteri. Diaconi.

The wordes of the wise are like goades and like nayles fastened by the masters of the assemblies, [illegible] which are given from one pastor. Ecclesiastes 12. 11.

[illegible] in hac vita.

Ecclesia [illegible] in vita æterna.

Cur bonis, cur malis, cur [illegible] in hac mixta ecclesia [illegible] Regnum cœlorum P

[illegible] columna et stabilimentum [illegible]

De Ecclesiæ hostibus vide [illegible] [illegible] [illegible]

De felicitate ecclesiæ Christi [illegible] — The angels ministers [illegible]

No church but where the people are taught by gods word.

In the [illegible] of Mich. speaking of the kingdome of Christ and the felicity of his church 2. 3. You many nations shall come and say Come and let us goe up to the mountayne of the lorde and to the house of the God of Jacob, and he will teach us his wayes, and we will walke in his pathes [illegible] that if we seke the lorde he will be founde as Azariah the prophet the sonne of Oded sayth [illegible] The lorde is with you while ye be with him and if ye seke him he will be founde of you [illegible]

Christ a Minister. Math. 20. 28.

Sicut filius hominis non venit ut sibi ministraretur sed ut ministraret, [illegible] Ro. 15. 8. [illegible] Heb. 8. 2. Sanctuary minister [illegible]

Against false ministers 23 Jeremie.

Wo be unto the pastors that destroy and scatter my sheepe sayth the lorde. Behold I will visit you for the wickednes of your workes sayth the lorde [illegible] upon the prophets and the priests. they [illegible] the handes of the wicked that none returne from his wickednes. They are all unto me as Sodom and Gomorrha. v. 14. The prophets [illegible] v. 16. Thinke they to cause my people to forget my name by their dreames which they tell every man to his neighbour as their fathers have forgot my name for Baal 27. 31 Behold I will be against the prophets that prophesie false dreames, sayth the lorde, and do tell them, and do cause my people to erre by their lies and flatteries [illegible] I sent them not [illegible] therefore they bring no profit to this people sayth the lorde. v. 30 Behold I will [illegible] that steale my word every one from his neighbour. [illegible] 2 Tim. 4. 5. [illegible] and vayne talkers and deceivers of the minde chiefly they of the circumcision.

Life [illegible] Jeremiah 23.

The good [illegible] commanded of god 21. 32. That declared his wordes to his people 22. They are not sent 21 [illegible] they strengthen the handes of the wicked 14. they tell their owne dreames [illegible] 28

Jesus Christ the chiefe pastor [illegible] 5.

Good ministers

Moses who wished that his name should be blotted out of the booke of life for the people [illegible] 32 Exod. 32. Paule wished himself accursed for their sakes

Murmuring against ministers [illegible]

Exod. 16. 8. when the people murmured against Moses and Aaron he sayde. The Lord hath hearde your murmuringes which ye murmure against him, for what are we? your murmuringes are not against us but against the lorde. And Christe sayth he that heareth you heareth me.

What one they ought to be.

None of the seede of Aaron the priest that hath a blemish shall come nere to offer the sacrifice of the lorde made by fire having a blemish. he shall not preace to offer the bread of his God. Lev. 21. 21.

Ministers ought for preaching to live. L. 10. 7.

[illegible]

Officium Ministri. 2 ad Tim. cap. 4.

[illegible]

The ministerie of the word is the preaching of [illegible]. Act. 20. 24.

Sed nullam rerum habeo rationem, nec vita mea charam [illegible] cum gaudio et ministerium quod accepi a Domino Jesu [illegible] 2 ad Tim. cap. 4. v. 2. Prædica sermonem, insta tempestive, intempestive; argue, increpa, exhortare cum omni lenitate et doctrina. [illegible]

Christ alwayes with his ministers 28 of Math. 19.

Teach and baptise teaching them all that I have commanded you and I will be with you till the ende of the world.

Ministri curando se et alios salvos facere debent

Attende tibi ipsi et doctrinæ [illegible] hoc enim si feceris et teipsum salvum facies et eos qui te audiunt. 1 Tim. 4. 16.

Caput Ecclesiæ [illegible]

2 Eph. 19. Nunc igitur non estis hospites et advenæ, sed concives sanctorum et domestici Dei [illegible] Eph. 5. 23 [illegible] 2 Tim. 2. 20 [illegible]

Ecclesia [illegible] that Scripture [illegible] [illegible] [illegible]

Ecclesia [illegible] [illegible] [illegible]

Cg. 5. 169.

Gods churche dependeth on the ordinance of the worde [illegible] [illegible]

Educatio. Liberorū

vide [illegible]

Horum officium describit S. ad Ephesios [illegible]
[illegible]
[illegible] 15. Fathers [illegible]
[illegible]

Eleemoſyna. Φιλοπτωχία.

Porro debet esse [illegible] qui [illegible] Luc[illegible] de [illegible].

Doctores. Episcopi. Præsbyteri. Eorumque officium. [illegible] vide 160

[illegible] Tim. [illegible]

Qualis esse debeat 1 Tim. cap. 3 v. 1. 2. 3.

Officia sunt non dignitates

[illegible] ministrare non regnare

[illegible] vocati ad [illegible] [illegible] ad eum modum [illegible]

[illegible] non chosen to [illegible]

[illegible] [illegible]

[illegible] ad evangelizandum Christi [illegible] [illegible]

[illegible] episcopos [illegible]

[illegible] the [illegible] of god [illegible] the people [illegible] that [illegible] could [illegible] forgive the Lorde or [illegible] out of the booke that thou hast written.

Jeremy [illegible] the [illegible] of Jerusalem had so great [illegible] that he wisheth that my head were full of water and my eies a fountaine of teares that I might weepe day and night for the slayne of the daughter of my people.

[illegible] I will weepe bitterly labour not to comfort me because of my people perish.

[illegible] that [illegible] Apostle [illegible] God to record that he [illegible] for Jesu Christ. [illegible] Christe [illegible] he wept [illegible] Jerusalem. [illegible] the [illegible] preacher [illegible] [illegible] the people [illegible] Father forgive them they know not what they doe.

[illegible] ministri [illegible] [illegible] ecclesiarum [illegible] et Malachia propheta [illegible]

Bernardus Papæ Eugenio.

Apostolos [illegible] [illegible] [illegible]

An et quantum ministri debeat.

1° [illegible] [illegible] [illegible] [illegible] operarius mercede [illegible]

2° Ministri [illegible] Apostolorum [illegible] [illegible]

3° [illegible] 1 Cor. 4. 2 Thess. 3. [illegible]

4° [illegible]

Debet habere stipendia.

1° Christus Matt. 10 [illegible] Luc. 10 [illegible]

2° 1 Tim. 5 [illegible]

3° 1 Cor. 9 qui evangelizat ex illo vivat. Dignus operarius mercede [illegible]

4° Levitæ et Sacerdotes decimas habuerunt [illegible]

5° [illegible] sacrario assident [illegible]

6° Gratitudo [illegible] spiritualia [illegible]

7° [illegible]

Ecclesia [illegible]

1° [illegible]

2° [illegible]

6. [illegible] [illegible] [illegible] 10 [illegible] 11 [illegible] 12 [illegible] certa stipendia.

Euangelium. Gratia. Promiſsio.

[illegible] 1. 15. Paulo [illegible] vocat Euangelium [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Euangelium [illegible]
[illegible] Euangelium [illegible]
[illegible] salutem [illegible] Iudaeo in primis deinde Graeco
In hoc euangelio [illegible]
[illegible] Dei [illegible] ex fide in fide.
[illegible] euangelium [illegible]
[illegible] [illegible] [illegible]
[illegible] conscientiae. Col. 1. [illegible]

Act. 20. v. 24. Paule. But I passe not at all, neither is my life deare unto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receaued of the lord Jesus to testify the gospell of the grace of God. Act. 2. 2 Tim. 4. 2. Preache the word. be instant in season and out of season. improue, rebuke, exhort with all long suffering and doctrine.

In the 10 of Mathew at the first sending out of the Apostles he willeth them not to goe to the gentiles but to the lost sheepe of Israell. v. 7. As ye go preach saying the kingdom of heauen is at hande. The first vocation of the Gentiles Ma. 22. v. 9.

Go ye therefore into the hie wayes and as many as ye finde bid them to the mariage.

Mat. 24. 14. And this gospell of the kingdome shall be preached through out the whole world for a witnesse unto all nations and then shall the end come. And in the 28 of Mathew Jesus [illegible] he sayde Go therfore and teach all nations baptizing them in the name of the father the son and the holy ghost. 20. Teaching them to obserue all things what soeuer I haue commaunded you and loe I am with you to the end of the world. and in the 16 of Marke [illegible] And he that shall beleue and be baptized shall be saued and he that beleueth not shall be damned. And in the 21 of Iohn. Christ sayth to Peter. Peter Simon sonne of Jonas louest thou me more then these. yea lord thou knowest that I loue the. he sayd to him feede my lambes. 2o feede my sheepe. 3o feede my sheepe. where as Peter was sory that he sayde [illegible] him the third time.

Æqualitas.

Exilium. Exules.

Experientia. Vſus rerum.

Experientiam enim temporis efficit longitudo: A 6 Eth. c. 8:

Fama. Rumores. Famigerati. Famæ ſitis. Honor.

Solus bonus est honorabilis. Eth. lib. 4. ca. 3.
Honor bonis magistratibus debetur. vide Justitia

vide Magistratum
Vide Lex ä
Vide Fiducia in pagina sequenti

Nu. iiij. 208.

Fides euangelica : eiuſque effectus. Fiducia. Fidelitas. Plerophoria.

[illegible] ab operibus. Iustus enim ex fide vivet. [illegible] Ab. 2. 4. R. 1. 17. Heb. 10. 38.
[illegible] ex fide sunt esse filios Abrahae. G. 3. 7. [illegible] benedicentur [illegible] omnes gentes
[illegible] ex fide sunt benedicuntur cum fideli Abrahamo. G. 3. 9. [illegible]
[illegible] fide [illegible] G. 5. 6.
[illegible] charitatem.

Iustus fide vivet. Aba. 2. 4. [illegible]

Fides ex auditu

Dei potentia Evangelium ex fide in fidem. 1 R. 1. 17.

Christus [illegible] fidem [illegible] Ro. 10. 4. [illegible]
[illegible]
Fides [illegible] quae Christus [illegible]
[illegible]
[illegible] 16 Marke.
Vita & vitam aeternam. [illegible]
Fides ex auditu [illegible] Ga. 2. [illegible]
Fide iustificamur [illegible] ad Ro. 4. [illegible]
[illegible]
[illegible] Abraham [illegible]
[illegible] Scriptura dicit: Credidit autem Abraham Deo [illegible]
[illegible] Abraham credidit [illegible]
Ro. 4. 3. Ga. 3. 6. Ia. 2. 23.
Noscite ergo eos qui ex fide sunt esse filios Abrahae. 3 G. 7.
[illegible] scriptura Deus ex fide iustificaturum Gentes, [illegible] Abrahae Benedicentur in [illegible] Gentes.
Iustus vivet ex fide Ga 3. Haba. 2. 4. R. 1. 17. Heb. 10. 38.
Ut in Gentibus benedictio Abrahae [illegible] Christo [illegible]
[illegible] spiritum acciperemus per fidem. v. 14. 3 ca Ga. [illegible]
[illegible]
[illegible] Christi [illegible]
[illegible] vide Lex [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Christo [illegible] 26.

Quinque genera fidei

1. Historica vel [illegible]
2. Mortua
3. Miraculorum [illegible]
4. Temporalis [illegible]
5. Iustificans. [illegible] fidei. Spes 1 Charitas 2 Spiritus 3

Fides [illegible] victoria. 1 Joh. 5.

Fides [illegible] Cal. ad Eph. ca. 3. [illegible]

[illegible] fides [illegible]
[illegible]

[illegible] fides iustificat quia [illegible]
[illegible]
[illegible] iustificat [illegible]

Tres fidei gradus

Nam primum Dei promissionibus credimus. Deinde [illegible] concipimus fiduciam [illegible] animi [illegible]. Hinc sequitur audacia, quae facit ut profligato metu intrepide et constanter nos Deo [illegible]. Calv. in Epi. ad Eph. ca. 3. v. 12. [illegible] fidei [illegible]

Felicitas, [illegible] fuimus. Summum [illegible]

Fœmina. Mulier. Mulieres illuſtres.

Man was not [illegible] before that the woman was made [illegible] [illegible]
taken out of the man [illegible] a [illegible] and [illegible] [illegible]

Phocylides mulierum genus constare dixit, ex cane, sue, equo, et apicula. Ex equo [illegible] nobile, ex sue sordes, ex cane rabiem et impudentiam, ex apicula fidelitatem [illegible] cum domus [illegible] curam. [illegible] Simonides 10 enumerat quae sequuntur fabricas mulierum
1. Alii Simonides ex sue setosa 2. ex vulpe. 3 alia ex cane. 4 ex terra
5 ex mari 6. ex asino cinereo 7 ex mustela. 8 ex equa 9 ex simia 10 ex apicula

Femina prava eademque meretrix notatur proverbiorum 7°. Garrula ipsa et abstractio in domo sua non quiescet pedes eius. Nunc in platea nunc in latitudinibus: et iuxta omnem angulum insidiabitur.

Forma. Pulchritudo.

Candida perdidisset si non formosa fuisset. Ovid. et alib.
[illegible] forma magna fraudibus.

titudo animi: corporis. Audacia. Magnanimitas. Robur. Vires corporis. Gygátes.

[illegible] in tribus consistit: 1° in cognitione, 2° electione, 3° fine, honestate [illegible] [illegible] [illegible] [illegible].

Videtur igitur ipsa magnitudo animi longe [illegible] quoddam esse virtutis [illegible] magnus efficit ipsam, [illegible] illa ipsa ut sit [illegible] [illegible] [illegible].

Ut enim [illegible] [illegible] vita quieta [illegible] perturbatur [illegible] [illegible] [illegible] animo, multique sunt miseri [illegible] [illegible] [illegible], multi amicos, multi patriam, plerique autem facultates per eas perdiderunt: Si robustus animus et excelsus omni est liber cura et angore, cum et mortem contemnit, qua qui affecti sunt, in eadem causa sunt qua antequam nati; et ad dolores ita paratus est, ut meminerit maximos morte finiri, parvos multa habere intervalla quietis, mediocrium nos esse dominos, ut si tolerabiles sint feramus, si minus, aequo animo e vita, cum ea non placeat, tanquam e theatro exeamus.

Fortuna. Casus. Fortuna proſpera : Aduerſa.

fortuna [illegible] · C · T · 2 · li · 5°

Atqui sine [illegible] e [illegible] mihi benedicat
Sicuti suis deus adulantes tradat dominos, et bonis benedicto ubi proſequitur, sua benevolentiae quibusdam symbolis declarat: ac sunt affectus ad quaerendum in se [illegible] bonorum omnium fontem. Transgressores legis deus eadem eripit adulandi, sua benignitate vult quidem emollire eos et informare non tamen se illis propitium esse testatur: quod solum est ad [illegible] Col. i 2° ad R. vers 4°. Ignorans quia benignitas e [illegible].

Fructus.

Frugalitas. Parſimonia.

Furor. Furiæ.

Furtum. Latrocinia. Fures. Piratæ. Sacrilegium.

vide [illegible]

Garrulitas. Loquacitas. Verboſitas. Futilitas. Ακριτόμυθοι.

χορείαν ἀπὸ τὰς χεῖρας [illegible] quod [illegible] ὀρχεῖσθαι ἀπὸ τοῦ ὀρχεῖν [illegible] saltando [illegible] παρὰ τὸ ὀρχεῖν τὰς χεῖρας [illegible] ὀρχεῖσθαι [illegible] Bacchi [illegible] primitias [illegible] offerendo [illegible]

[illegible] saltationem [illegible] Salios Martis sacerdotes [illegible]

A [illegible] Cymbala [illegible] corpore [illegible]

[illegible] saltationem [illegible]

A [illegible] saltatione [illegible] saltationem [illegible]

A [illegible] saltasse [illegible] Apud Latinos [illegible] Appius Claudius [illegible] Caesar [illegible] Heliogabalus [illegible]

[illegible] saltasse [illegible]

Apud Homerum saltationes [illegible]

[illegible] Graeci ad armatam saltationem.

Socrates [illegible] saltasse [illegible] bellicas artes saltando meditabantur.

Hebraei [illegible] saltare [illegible]

Aristophanes [illegible]

[illegible] Plato [illegible]

[illegible] Plutarchus [illegible] saltatio [illegible]

Aristophanes [illegible] chorus [illegible]

[illegible] [illegible] quod Graeci [illegible] [illegible] [illegible] [illegible] [illegible]
tempus saltandi. Matt. 11. Lc. 7. cantavimus pueri 2 Sa. 6 David saltat
Ex 32 populus canit et saltat 1 Sa 18. Mulieres occiso Goliath canunt et
saltant. Ex. 15. Maria soror Mosis submerso Pharaone organis ludit et
choreas agit cum mulieribus.

Duo genera saltationum quarum altera [illegible] quale Davidis Mariae et mulierum
[illegible]. Alterum turpe quale populi cum Moses [illegible] [illegible] saltatur
et Herodiadis Matthaei 14.

[illegible] saltat [illegible] Maria cum mulieribus [illegible] [illegible] [illegible]
[illegible]. Talis fuit Lacaena illa Tri[illegible] dicta a Tirtaeo [illegible]
quam [illegible] erat primus chorus canentium sua virtutes et facinora pro patria
[illegible] [illegible]. Alter chorus [illegible] in [illegible] [illegible] se [illegible] quales
[illegible] [illegible] [illegible] [illegible] [illegible] se [illegible] [illegible]
sic Christiani [illegible]

[illegible] se [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] et
[illegible] [illegible]

1° [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] et ad [illegible] [illegible]

2° [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] carmi
[illegible]

3 [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible]

4 [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] saltantibus [illegible] [illegible] [illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
cogitationem

5 [illegible] [illegible] [illegible] [illegible] saltationi [illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] saltandi [illegible] [illegible] [illegible] [illegible] [illegible]

6 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] saltationem de
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] saltat [illegible] [illegible] [illegible] [illegible] [illegible]
saltare ad mortem.

7 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
quod [illegible] et saltatione [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Augusti [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] saltabat [illegible] [illegible] [illegible] [illegible] [illegible]
saltare [illegible] [illegible]

[illegible] [illegible] saltationes [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] anathema [illegible] [illegible] contra saltationem [illegible]
[illegible] [illegible] [illegible] [illegible] Calendas Januarias [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in domibus [illegible] [illegible]
[illegible] plateas cantationes et choreas ducere [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

Fredericus 3 imperator [illegible] [illegible] [illegible] [illegible] [illegible] quam saltare
Alberto [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] saltare
[illegible]. Et [illegible] [illegible] [illegible] [illegible] Gallos [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] saltandi [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] contra [illegible] [illegible]
apud Macrob [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] saltationes [illegible] [illegible] [illegible]
saltatio inter [illegible] Catilinae [illegible] Sempronia mulier quae psallere
et saltare elegantius [illegible] quam necesse esset probae. Apud Ciceronem [illegible]
Deiotari accusator inter alia crimina accusat quod [illegible] saltaret in
[illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] maledictum
[illegible] si [illegible] saltatorem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] hoc maledictum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ab [illegible] [illegible] [illegible] [illegible] saltandi [illegible] [illegible] [illegible]
[illegible] appellarent saltatorem [illegible] [illegible] [illegible]. [illegible] respondet maledictum
[illegible] si [illegible] [illegible] [illegible] accusatoris sed falso maledicio [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Nemo enim fere saltat sobrius nisi forte insanit. Neque in solitudine, neque in convivio
moderato et honesto. Cicero [illegible] [illegible] saltationem [illegible] et [illegible]
saltatricem [illegible] [illegible]. [illegible] [illegible] [illegible] in convivio saltaret [illegible] [illegible]
[illegible] [illegible] [illegible] saltatorem [illegible] [illegible] [illegible] [illegible]
Gabinius adversarius [illegible] [illegible] [illegible] saltator.
[illegible] Philippus Macedo [illegible] [illegible] saltaret cum amicis, et captivis [illegible] [illegible]
approbaret [illegible] [illegible] reprehenderet Demades [illegible] [illegible] [illegible]
[illegible] [illegible] Agamemnonis personam [illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] Rex commotus [illegible] [illegible] dicitur [illegible].

Senibus [illegible] apud [illegible] [illegible]
[illegible] et sacra [illegible] [illegible] [illegible]
[illegible] in [illegible].
Dion [illegible] laudat Tiberium [illegible]
saltationem Roma [illegible] [illegible] [illegible]
in [illegible] quod saltasset.

Gemmæ. Earum naturæ, colores, & proprietates, lapilli pretioſi.

and of fish. Ge. 2. 7. The Lorde god also made man of the dust of the
and breathed in his face the breath of life and man was a livinge soule
[illegible] Ge. 1. v. 26. God sayth Let us make man in oure image
accordinge to oure likenesse that he may rule over the fishe of the sea
[illegible] heaven and over the beastes and over all the
[illegible] and over every thinge that creepeth and moveth on the earth. [illegible]
[illegible] and [illegible] as though [illegible]
[illegible] in the [illegible] let [illegible] and let there
[illegible] in [illegible] and [illegible] in all [illegible]
[illegible] and [illegible] over the [illegible]
[illegible] the rule.

Sſ. iiij. 238.

Geographia.Coſmographia.Coſmographi.Locorũ ſitus.Diſtantiæ.Dimenſiones.

gratiarum actio

Gratitudo. Gratiæ.

[illegible]

πρᾶξις ἀπὸ εὐχῆς ἀρχομένη καὶ εἰς εὐχὴν καταλήγουσα οὐδέποτε ὑστερηθήσεται, ἀλλὰ πηγῆς δαψιλέστερον ἅπαντα ἡμῖν οἴσει τὰ ἀγαθὰ Chri tom 5 pag 64

Bonū bono.	Humanū.	1.
Malū malo.	Bellinū.	2.
Malū bono.	Diabolicū.	3.
Bonū malo.	Divinū.	4.

[illegible], Gratz

[illegible]

[illegible]

[illegible]

[illegible]

Herbæ. Herbarum vires. Proprietates.

Quintil. li. 2. ca. 4° Institutionum. rei gestae expos
Augustin. de Genesi ad literam ca. 2. Historia est,
cum divinitus sive humanitus res gesta narratur. Vide
de Oratore.

Annales tantum res gestas continent, nuda tantum veritate
non ornamentis. Historia conscribit tempora ad mem
oriae. Aulus Gellius li. 5° ca. 5. ad Historiam ab ann
alibus differre eo putant, ut cum utrumque sit rerum gestarum
narratio, earum tamen proprie rerum sit Historia, quibus rebus
gerendis interfuerit is qui narrat etc.

[illegible] oculis [illegible] [illegible] membra [illegible] arbitrio [illegible] [illegible] Plin. li. 7. ca.

1. Cor. 12. ad Ephe. [illegible] [illegible] [illegible] Quemadmodum [illegible]

Arimaspi monoculi. vide Plin. li. 7. c. 2.

In Africa familias sunt quaedam effascinantium, quarum laudatione intereant probata, arescant arbores, emoriantur infantes. Esse eiusdem generis in Triballis et Illyriis adicit Isogonus, qui visu quoque effascinent, interimantque quos diutius intueantur iratis praecipue oculis; quod eorum malum facilius sentire puberes. Notabilius esse quod binas pupillas in oculis habeant. Huius generis sunt feminae in Scythia quae vocantur Bitiae, prodit Apollonides. Phylarchus et in Ponto Thibiorum genus multosque alios eiusdem naturae, quorum notas tradit in oculo geminam pupillam, in altero equi effigiem. Plin. li. 7º ca. 2. Ovid. oculis quoque pupula duplex.

Bitiae

Homo quinque pedum vermiculus. Cal. fact. li. 1º c. 4º.

Homo mendax vide mendacium.

Ty. iij.

Homicidium. Homicidæ. Parricidium. Parricidæ. Sicarii.

Honeſtum. Vtile. Iucundum.

[illegible]

Humilitas. Humilia. Gloriæ, famæ contemptus. Inglorius.

[illegible] quia humiles plus sunt a cælo distillatam recipiunt
[illegible] altissimi quia etiam ab his in valle concedit [illegible]
[illegible] humiles et submisse [illegible] sunt gratiarum [illegible]
[illegible]

[illegible] as the less he hath the more he swelleth like
[illegible] bladder puffed full of [illegible] swelleth [illegible] the
[illegible] the more he hath the more he is humbled like
[illegible] much that is hanging [illegible] apples the more
the more [illegible] is bended to the ground.

Hypocrisis. Hypocritæ.

πᾶν ὃ προσποιητὸν οὐδ. μόνιμον. nullum f. e. stabile. Nazianzen. in funeb. patri

[illegible]

Josias [illegible] rex Judah [illegible] 2 Re. 23 [illegible]
[illegible] 23 regis [illegible] quod Manasses fecerat [illegible] idolatria [illegible]
[illegible] prima [illegible]

Asa whose grandfather Roboam, and father Abiah were Idolaters, [illegible]
18 yeare of Roboam and 3 of Abiah he [illegible] to the Kingdome 1 Reg. 15 [illegible] and though Idolatrie had [illegible]
Maachah his mother [illegible] because she made an Idoll in a grove [illegible] 15 v. 13 [illegible]
many more [illegible] and destroyed the [illegible]
with his [illegible] of Judah made a covenant that they should [illegible] 2 Chr. 15 [illegible]
[illegible] of Israell should be slayne whether he were small or great man or woman, and [illegible]
unto the Lord.

The destruction of Judah [illegible] because of their Idolatrie threatened by Michah [illegible]
[illegible] judgement to Judah and then [illegible]
[illegible]

[illegible] of the [illegible]

For the calfe [illegible] Israel the workman made yt therefore [illegible] not be God. Osee 8. [illegible]

De Spiridone Cypri Episcopo legimus [illegible] Et [illegible] Ex quo [illegible] [illegible] magna [illegible] [illegible] [illegible] humana [illegible] necessitate.

[illegible] Christus [illegible] dies [illegible] Elias [illegible] 1. Reg. 19. [illegible] Moses Exod. 34. [illegible] 40. [illegible] semel [illegible].

[illegible] Sic Moses [illegible] a domino [illegible] populo [illegible] Moses [illegible] Et absurdum [illegible] Moses [illegible]

[illegible]

Jeiunium [illegible] [illegible] Sic [illegible] Et Graeci [illegible] Et [illegible] Sic [illegible]

[illegible]

[illegible] David [illegible] Nehemias [illegible]

[illegible]

Augustinus [illegible] Casulanum Presbyterum [illegible]

[illegible]

Temperantia.

Temperantia quidem propter se non est expetenda sed quia pacem animis afferat et eos quasi concordia quadam placat ac leniat: est enim temperantia, quae in rebus aut expetendis aut fugiendis rationem ut sequamur monet: nec enim satis est iudicare, quid faciendum, non faciendumve sit; sed stare etiam oportet in eo quod sit iudicatum. Cic. 1. fi.

Unde et temperantia conservatrix prudentiae appellatur σωφροσύνη ἀπὸ τοῦ σώζειν τὴν φρόνησιν.

Ignorantia. Imperitia. Inſcitia. ἀμύητοι.

Imitatio.

Vide eadem [illegible] imitatione fo. 71. [illegible]

Iusta
Vitiosa
Superstitiosa [illegible] in terminis [illegible] imitamur [illegible] in [illegible]
imitatio [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Christi [illegible] apostolis [illegible] [illegible] [illegible]
[illegible] [illegible] qui [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] periculo [illegible] [illegible]
[illegible] [illegible] ea illi concessit

1° Imitari debemus Abr[aham] fidem Ge. 15. 1. Iosephi castitatem Ge. 39 [illegible] Davidis [illegible] [illegible] 14. 20 [illegible] [illegible] [illegible] [illegible] 2° [illegible] Heb. 6. 12 [illegible] [illegible] [illegible] [illegible]

2 Exempla [illegible] [illegible] si mala [illegible] [illegible] [illegible] [illegible] Nú. 27. 14. Deu. 32. 51 et 52. [illegible] [illegible] 2 Sa. [illegible] [illegible] Luc. [illegible] 25. [illegible] [illegible] proponuntur, [illegible] [illegible]
1° [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccatum [illegible]
[illegible] [illegible] [illegible] [illegible] peccatum [illegible]
2° [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

3 [illegible] peccatum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] misericordia
desperemus [illegible] [illegible] [illegible] misericordia [illegible] [illegible] [illegible]
Ro 10. 12. [illegible] [illegible] [illegible] illud [illegible] [illegible] Iesus Christus [illegible]
[illegible] [illegible] peccatores salvos faceret. 1 Ti. 1. 15. [illegible] [illegible] [illegible]
[illegible] [illegible] Luc 6. 36 [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] gloriam. 1 Ti. 1. 16.

4 [illegible] [illegible] [illegible] [illegible] proponuntur [illegible] [illegible] misericordia
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] misericordia [illegible]
[illegible] [illegible] [illegible] [illegible] misericordia. [illegible] [illegible] Catharini
[illegible] Novatiani, qui [illegible] [illegible] [illegible] [illegible] [illegible]
fieri non posse [illegible] Alii [illegible] Marcionitae [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

3 Alia [illegible] [illegible] [illegible] ab hominibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] circumcisionem, sacrificium, [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

4 Alia singularia [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] illis [illegible] [illegible] [illegible]
[illegible]. Abrahami sacrificium [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quia [illegible] erat [illegible] [illegible] [illegible] illicita [illegible] [illegible]
[illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] lapsi [illegible] [illegible] 2ª
[illegible] [illegible] [illegible] [illegible] 2°. [illegible] [illegible] [illegible]
[illegible] probare [illegible] [illegible] foemina [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fecerit [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad generalia mandata
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aut [illegible] [illegible] [illegible] singularia
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

[illegible] [illegible] [illegible] prima [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] fecerit [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]. Vide [illegible]. [illegible]

[illegible] [illegible] [illegible], quae [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible]

Impiorum conatus consilia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Psalm [illegible], [illegible] [illegible] [illegible] [illegible]. 16. I will laugh also at your destruction and
mock when your feare cometh [illegible] [illegible] [illegible] [illegible] [illegible]

Zacharie c. 5. 6. And I sayde what is it? and he sayde this is an Ephah that goeth forth. He sayde
moreover This is the sight of them through all the earth [illegible] all the wickednes of the [illegible]
[illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] gods sufferance.

7. And behold there was lift up a talent of leade: & this is a woman that sate in the middes of the Ephah. 8. And he sayde this is wickednes and he cast it into the middes of the Ephah and he cast the weight of leade upon the mouth of it.

God will remove [illegible] [illegible] [illegible] [illegible] [illegible].

9. Then lift I up mine eyes and looked and behold there came out two women and the winde was in their winges (for they had winges like the winges of a storke) and they lift up the Ephah betweene the earth and the heaven. 10. Then sayd I to the Angell that talked with me Whither do these beare the Ephah? 11. And he sayd unto me, To builde it an house in the land of Shinar and it shalle established and set there in her owne place.

Impiorum [illegible] Ecclesia aquis comparantur.

Ps. 124. 4. Nisi [illegible] nobis [illegible] praesto adfuisset [illegible] [illegible] [illegible] aquae inundassent, [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] aquae [illegible] [illegible] nostram obruissent. Sic eadem similitudine Esaias 8. [illegible] [illegible] praedicens [illegible] Assyriorum [illegible] [illegible] [illegible] Judaeam [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Judaeam [illegible] [illegible] [illegible] [illegible] [illegible]. Et 17. [illegible] Assyrios [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Jeremias c. 47. [illegible] [illegible] [illegible] [illegible] [illegible] ab Septentrione quae terram Judaeae inundaret. Aptissima similitudo [illegible] ad [illegible] [illegible] [illegible] [illegible] Ecclesiae. [illegible] aqua [illegible] aqua [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] sola Dei [illegible] [illegible] Dei [illegible] [illegible]. Vide quomodo haec applicantur [illegible] [illegible]

Ps. 32. 6 [illegible] 29 Deus diluvio praesidet.

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 12 & 13.

Impunitas. Licentia.

Inconſtantia. Leuitas. Infidelitas. Inſtabiles. Mutabilitas. Palmodia.

Infernus. Inferorum ſupplicia. Gehenna.

Latini Infernum orcum et Auernum appellant. Graeci ᾅδην vel τάρταρον.
Hebraei habent Scheol et Ghehinnom

Infernus quasi infra sit ut supernus quia supra [illegible] inferos et superos non [illegible] vitae conditione sed locis et habitationis distinxerunt. [illegible] videtur [illegible] terram [illegible] certe [illegible] hinc [illegible] terra consistat [illegible] mortuorum.

Orcus ab urgendo quia [illegible] ad mortem sollicitat et urgeat, vel a graeco quasi [illegible] [illegible] solebant [illegible]

Auernus [illegible] lacus Auernus in [illegible] quae [illegible] : [illegible] avibus vacaret. Auernum [illegible] Aeneid. 6. Facilis descensus Auerni, at [illegible] gradum etc.

ᾅδης [illegible] quasi dicas [illegible] recte dici potest, quia est ἀφεγγής [illegible] Ab [illegible] et in occulto esse [illegible] ἀφανές [illegible] ταρταρός [illegible] [illegible] unde [illegible] [illegible] Charon [illegible] [illegible] [illegible] philosophi [illegible] [illegible] [illegible] supplicia [illegible] [illegible] [illegible] mala [illegible] κολάσεις.

Τάρταρος dicitur [illegible] [illegible] [illegible] ταράττω [illegible] ταρταρῶσαι [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quasi congelati.

Hebr.

[illegible] שאול a שאל [illegible] [illegible] significat sepulchrum Gen. 37 et 42 [illegible] Esa. 5 et [illegible] 15.
[illegible] significat [illegible] Scheol [illegible] infernus [illegible] [illegible]
[illegible] ad infernum et [illegible]
[illegible] Esa. [illegible] [illegible] Esa. 30 ve. 33 [illegible] infernus [illegible] [illegible] 2 Reg. 23 [illegible] Esa. 30 [illegible]

Ghehinnom dicitur Gehenna [illegible] Jerusalem [illegible] Moloch [illegible] faciebant Judaei [illegible] [illegible] [illegible] infernum [illegible] [illegible] [illegible] [illegible] de [illegible] Galat[illegible] copiose libro 6 cap. 7.

Ingratitudo. Ingrati. Inhumanitas.

Ingratitudo a graecis exponitur a gratitudine esse aliena. dicitur enim ἀχαριστία [illegible] ἀποστερεῖ τὴν χάριν [illegible] τὴν εὐεργεσιῶν [illegible] τοῦ πεπονθότος qui immemor est beneficii. Hinc ἀχαριστία dicitur ἀποστέρησις τῆς χάριτος. volunt hanc speciem esse iniustitiae [illegible] Socrates apud Xenophontem libro 2 ἀπομν[illegible] ἀχαριστία εἶναι [illegible] ἀδικία [illegible] voluntaria et manifesta iniuria [illegible] ante Lamproclem eius filium de eo [illegible] habetur [illegible] ἐν [illegible] ὅταν [illegible] χάριν [illegible] Est igitur voluntaria quaedam iniuria eo ipso quia pro beneficiis acceptis [illegible]

vel a rebus ipsis

Varietas Ingr[illegible] Est vel a personis

1° Ingratitudo a rebus [illegible]

2° [illegible]

[illegible]

Leve aes alienum debitorem facit, graue inimicum Senec epist 19.

Ingratitudo ventus exsiccans fluenta gratiae

Ignauia. Vecordia.

Imbecillitas. Fragilitas.

Innocentia. Puritas. Integritas vitæ. Sanctitas.

Ad sanct [illegible]

Ira. Bilis. Excandeſcentia. Iraſcibilis pars.

Tria sunt vitia quibus irascendo deus offendimus. Primum quod
[illegible] saepe nobis de causa irascimur [illegible]
[illegible] vel [illegible]. Alterum quod simul [illegible]
[illegible] [illegible] modico [illegible]. 3. quod [illegible]
[illegible] [illegible] in peccato [illegible] [illegible]
[illegible] [illegible] non peccato. [illegible] [illegible]
[illegible] [illegible] in aliis: [illegible] [illegible]
[illegible] [illegible] [illegible] irascimur
[illegible] [illegible] [illegible] concitamus [illegible]
[illegible] [illegible] zelus [illegible] [illegible] [illegible]
[illegible] ad iram [illegible] [illegible] [illegible] Cal. [illegible] Ep. fo. 392
[illegible] [illegible] [illegible] affectibus.

Ira [illegible] ad aggrediendum pericula fo. 305 c. 8.

Iudiciũ. Iudices. Iudiciũ æquũ. Corruptũ. Iuris interpretatio ſtricta. Rigida. Callida.

Areopagitæ Athenis iudices incorrupti qui de capitalib. causis [illegible] [illegible] [illegible] [illegible] in tenebris [illegible] [illegible] [illegible] [illegible] qui nō [illegible] sed duntaxat quæ dicerentur [illegible] [illegible] Ἀρειοπαγίτου. [illegible] Areopagite.

what is to be [illegible] unto the Iudge and howe he shal [illegible] his office [illegible] Exo. 18. 15.

[illegible] his brother in love because the [illegible] and [illegible] for [illegible] Exo. 18. 15.

[illegible] all the people men of courage fearing [illegible] them [illegible] and [illegible] [illegible] rulers over thousands, rulers over [illegible] [illegible] rulers over [illegible] Exo. 18. 21.

So [illegible] we must doe as the children of Israell did [illegible] all [illegible] they were commanded to take from the [illegible] and the [illegible] [illegible] word of God so far forth as we are commanded by ye scripture so far forth as [illegible] [illegible] so far forth as one [illegible]

Ultimum Iudicium.

For God will bringe every worke into iudgment and every secret thinge whether it be good or ill. Eccle. 12. ver 14.

Iudicium legis Christi apud [illegible], et cord[illegible] liberationem verbi redemptionem [illegible] [illegible]. colli. [illegible] Mar. [illegible] iudicum lib.

Iuſiurandum. Iuramenta.

πολύορκον ανάγκη καὶ επίορκον ειναι
Chris. Tom 6to fol 553

A flyinge booke, the length is 20 cubites the breadth 10 cubites. This is the curse that goeth forth over the whole earthe, for every one that stealeth shall be cut of as well on this side as on that, and every one that sweareth shalbe cut of as well on this side as on that. I will bringe yt forthe sayth the Lorde of hostes and yt shall enter into the house of the thiefe and into the house of him that falsely sweareth by my name, and yt shall remayne in the middest of the house, and shall consume yt, with the timber thereof and the stones thereof. Zach. 5.

Bringe the blasphemer without the hoste, and let all that heard him put their handes uppon his hed, and let all the Congregation stone him. Levi. 24. 14.

Every one ought to tell and reprehende his brother for swearinge.

Levi. 19 ca. 17. Thou shalt not hate thy brother in thy heart but thou shalt playnely rebuke thy neighbour, and suffer him not to sinn. This is one of the precepts geven & charged not only to the spiritualty but to every one of hymselfe, and by other ordinances here alledged you may perceive.

[illegible] ratio [illegible] ad [illegible] æquabilem [illegible] hominum [illegible]
[illegible] condonarent [illegible]
[illegible] Cicero 1° de [illegible] Ubi multa de iustitia.
Sed in [illegible] iustitia [illegible] perturbatione animi, quæ [illegible]
[illegible] consultæ [illegible] iniuria. Cicer. 1° offi.
Difficile [illegible] capiendi [illegible] iustitia [illegible]
propria. eod.

Iustitia est virtus tendens ad alterum. Arist.

Nemo [illegible] iniuriam facit [illegible] [illegible] Iustitia [illegible]
[illegible] 5° l. Ethi.

Mercedis [illegible] tribuenda [illegible] honor [illegible] et premium [illegible] sufficiunt
[illegible] tyranni. eod.

Facilius [illegible] homines [illegible]
[illegible]
[illegible] Ci. 1° Offi.
[illegible] iustitia [illegible]

[illegible]
[illegible] habent [illegible]
[illegible] iustitia [illegible] habitus. A. 10. 5° Ethi.

Æquitas [illegible] iustitia [illegible]
[illegible] lege, [illegible]
[illegible] 10. 5° Eth.

Et [illegible] 10. 5°. [illegible]

Iudicii dies nouissima.

For god will bringe euery worke into iudgment and euery secret thought whether it be good or ill. 30 Ecc. ca. 12. v. 14.

Iudicium Dei.

God doth execute his iudgmentes by the meanes of weake and infirme vessells. Zacharias ca. 5. v. 9. 10. 11. two women carry the Ephah of iniquity with wings betwene the earth and heauen to the land of Shinar i. Babilon.

[illegible] quod probatur ex 4 ca. ad Thes. 13. ubi de resurrectione carnis [illegible] agit. Hoc enim vobis dicimus verbo domini fore. et nos viui qui relinqui sumus in aduentum domini non praeueniemus eos qui obdormierunt. [illegible] quasi [illegible] de coelo [illegible] verbis istis. eod. [illegible] 13. 15. 16. 17. 18.

Iuſtificatio. Remiſſio peccatorum. Imputatio. Condonatio.

Iustificatio nostra fide fit non operibus [illegible] 3 ad Galatas [illegible]

[illegible]

Iustificatio per fidem [illegible]

[illegible] peccatorum [illegible] absolutam [illegible]

Iustificatio nostra [illegible] fide gratuita

Iustificatio [illegible] Iesu Christi [illegible] gratis [illegible] gratia [illegible]

[illegible] in Iesu Christo [illegible]

[illegible] in Iesu Christo [illegible] Christi [illegible] remissionem peccatorum [illegible]

[illegible] iustificamur causa efficiens misericordia Dei [illegible] Christi [illegible] fide [illegible] iustificandi [illegible] verbo [illegible] fide [illegible] Christi [illegible] Col. [illegible] 3 ad Ro. [illegible] bonitatis gloriae [illegible]

Iohn 3. [illegible]

[illegible] that they [illegible]

[illegible] that he that attributeth to himselfe power [illegible]

Esai 5[illegible] [illegible] people [illegible] for [illegible] safegarde both of soule and body [illegible]

Consolatio [illegible] Ro. 4. Ga. 3.

Non lege iustificamur. Non [illegible] ex promissione [illegible] Abraham [illegible] gratificatio [illegible] benedictione. ad Ga. 3. [illegible] 21. [illegible]

Sed conclusit scriptura omnia sub peccato, ut promissio ex fide Iesu Christi [illegible]

[illegible] gratia.

3 Tit. 3. 5. Non ex operibus iustitiae quae fecerimus nos, sed ex sua misericordia [illegible] nos per lavacrum [illegible] 6. quem effudit in nos copiose per Iesum Christum [illegible] nostrum. 7. Ut iustificati ipsius gratia haeredes efficiamur secundum spem vitae aeternae. [illegible] Iustificatio [illegible] vitae aeterna [illegible].

Qui servavit nos et vocavit vocatione sancta non ex operibus nostris sed ex suo proposito et gratia, quae data est nobis in Christo Iesu ante tempora secularia. [illegible]

[illegible] 6. 21. Ep. 1. 4. Co. 1. 26. Ti. 1. 2. 4. Tim. 2. 7.

Sola gratia per fidem non ex operibus iustificamur. ad Ep. [illegible]

Gratia enim estis servati per fidem idque non ex vobis Dei donum est. Non ex operibus ne quis glorietur.

1a Remissio peccatorum
Iustificationis partes sunt. 2a Imputatio iustitiae.

[illegible] preces [illegible] quae bona nobis [illegible] superioribus [illegible] plane addat quasi [illegible]
[illegible] est [illegible] quae a malis [illegible] liberari petimus. Aretius.
ἐστι ἀπαλλαγὴ τῶν λυπηρῶν
apud Graecos δέησις generaliter [illegible]

[illegible] 26 [illegible] precemur ut oportet non nouimus, sed ipse spiritus interpellat pro nobis gemitibus inenarrabilibus.
[illegible] locis temporibus necessitatibusque accommodata [illegible]
[illegible] spiritualibus
[illegible] conditione [illegible]. Si ad gloriam Dei [illegible]
[illegible] ad utilitatem [illegible] petimus [illegible]
[illegible] Amen amen dico vobis quaecumque petieritis patrem in nomine meo dabit vobis. Hactenus non petiistis quicquam in nomine meo. Petite et accipietis, ut gaudium vestrum sit plenum.
[illegible] gloria Dei [illegible]
[illegible] preces coram Deo [illegible] vide Maledictio [illegible]
Quare [illegible] invocatione Dei
[illegible]

Egregia precationis effecta.

[illegible] Ex. 14 manu Dei [illegible] Ex. 32
[illegible] Jericho [illegible] Jos. 6. Solem in medio coeli [illegible]
[illegible] Moses [illegible] Amalechitas [illegible] Ex. 17
[illegible] 1 Sa. 7 [illegible] Elias caelum [illegible] 2 R. 17 [illegible] Esa. 36 [illegible] 2 Ch. 20 [illegible] Esa 37 [illegible]

[illegible] sic accipitur [illegible] Aug. Conf. li. 13 ca. [illegible]

[illegible] precationes [illegible]
[illegible] Elias [illegible] Jaco. 5. Elias [illegible] annos 3. et 6 menses.

Luc. [illegible] semper orare et non deficere. 18.

Adoratio.

[illegible] Dei colloquium, quo [illegible] beneficia [illegible] Christo mediatore [illegible]
[illegible] τῆς ψυχῆς πρὸς τὸν Θεὸν [illegible]
1° oportet esse [illegible] Ma. 21 quaecumque petieritis in oratione credentes accipietis.
Sic Moses in mare rubro. Ex. 14. Sic Anna 1 S. 1. Josua [illegible] Sic Ezechias.
2° in spiritu. Jo. 4. Deus spiritus est [illegible]
Sic Moses Ex. 14 [illegible] Nec Anna audiebatur [illegible]
[illegible]
[illegible] Sic oratio [illegible] verbum [illegible] habet spiritum [illegible]
[illegible] Anna [illegible] Ora. publ. et priuata
[illegible]
Propter nos ipsos etiam quandoque cum priuatim oramus [illegible]
[illegible] Ma. 6. Cum inuocamus
3°. [illegible] colloquium cum Deo. [illegible] τὸν Θεόν. Ma. 6 Ora patrem tuum qui est in occulto [illegible]
[illegible] Psa. 115 Nomen Domini inuocabo [illegible]
[illegible] Abraham Isaac [illegible] inuocabant nomen Dei [illegible]. Sic prophetae [illegible]
[illegible] Deut. 6. Dominum Deum tuum adorabis et ei soli seruies. Sic Maria Zacharias Simeon Christus ipse [illegible] Deum patrem [illegible] in cruce.

Quare inuocamus.

[illegible] inuocamus [illegible] qui et potest et vult [illegible] Talis est solus Deus [illegible]
[illegible]

Ego sum ego sum [illegible] saluator Esay 43.
Hinc [illegible] adoratio [illegible]
[illegible] Act. 10 Cornelius [illegible] adorationem [illegible] Sic Paulus et Barnabas Lystris. Act. 14.

Oratio Publica / Priuata. Duae sunt orationis species.

Act. 20 Pau. cum Ephesiis [illegible] orat in publico [illegible]
[illegible] 1 Tim. 2° [illegible] 1 Co. 14 [illegible]
[illegible] Mat. 6 [illegible]
David [illegible] 2 Sam. ca. 12 [illegible] Es. 37. Moses [illegible] Ex. 14 [illegible]
[illegible] Jeremias 29 [illegible]
[illegible] εὐχαριστία [illegible] 1 T. 2. προσευχή [illegible]
[illegible] Matthei 6°. ἐντεύξεις [illegible] 1 T. 2.
Δέησις est [illegible] ἱκετηρία [illegible]
[illegible] 2 Thessa. 3° [illegible]
[illegible]
2 [illegible] Εὐχή oratio pro [illegible]
3 Προσευχή [illegible] τὸ ἀξίωμα τοῦ Θεοῦ [illegible]
4 gloria [illegible] ἔντευξις [illegible]
2 Εὐχαριστία [illegible]
[illegible] Ps. 49. Causae adorandi [illegible]
1a Nostra miseria [illegible]
[illegible]
[illegible] Luca 18 [illegible] 1 Thess. 5 [illegible]
[illegible] Ex. 14 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Sancti non invocandi, sed commemorandi

Nemo invocandus ad salutem sed Deus. Invoca me in psal. 50.
die tribulationis, et eruam te et honorificabis me. Et omnis
quicunque invocaverit nomen Domini salvus erit. Sed quomodo
invocabunt in eum in quem non crediderunt; quomodo credent
sine verbo Dei. In invocatione et regis commemoratione
vero non ut intercedat sed ut meminerit Deus testamenti
cum patribus facti aut promissionis quemadmodum
ad illum egerit. Ita hic non invocare sed Deum promissionis
suae admonere. Ita psa. 80. Qui pascis Israel
[illegible] Memento Domine David psal. 132. Cui
iuravit Dominus David veritatem. Sic Moses orat Memento
Domine Exo. 32. Abraham Isaac et Iacob quibus iurasti. Sic
servus Abrahae Deus Domini mei Abraham. Gene. 24.

LL.j. 325.

Labor, industria, ſtudium. Sudor.

[illegible] Labor. For god hath [illegible] all the [illegible] of [illegible] [illegible] [illegible] at labour. Ge. 3. v. 19. [illegible] In the sweate of thy browes shalt thou eate thy bread till thou [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] arridant [illegible] [illegible] [illegible] [illegible]

Lex. Leges. Ius. Iura. Iureconſulti, legiſperiti. Iuris prudentia. Ius diuinum, cæſareum. Pontificium. Ius gentium. Ius naturæ. Ius Dei. Plebiſcita.

[illegible] lege. 3. 10. [illegible] fide [illegible] [illegible] causa [illegible] 5° [illegible] 12. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] operatione legis vide [illegible] 2. 3. [illegible] 13

[illegible] gratis. vide [illegible] C. [illegible] lege.

[illegible] [illegible] sub peccato [illegible] promissio ex fide [illegible] Christi [illegible] [illegible] [illegible] 3. [illegible] 22

Lex fidem [illegible] vide fides C.

[illegible] [illegible] [illegible] sub lege [illegible] [illegible] lege [illegible] 3. 21.

[illegible] [illegible] [illegible] [illegible] sub lege [illegible] [illegible] [illegible] [illegible] 23. [illegible]

Lex. Homo

Plato asserebat eas leges non esse appellandas quae iniustae essent.

Legum idcirco servi sumus ut liberi esse possimus. Cicero.

Ius, vel emendatio [illegible] vel aequa retributio. [illegible] in 5° [illegible] 5° Ethic.

Vide 9° et 10. 5i Ethicorum

Decreta et particularia [illegible] [illegible] quae particularia [illegible] quae decreta [illegible] determinata [illegible] [illegible] in 10. 5i Ethi. vide [illegible]

Emendatio legis dupliciter fieri potest, 1° cum aliqua lex non fuit bene [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] legem. 2° quia [illegible] [illegible] emendatio, quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] emendationem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] legis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] legislatorem. 2° [illegible] [illegible] [illegible] [illegible] bonum quod corrigere debet et supplere [illegible] particulari, quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible], [illegible] quia lex non [illegible] bene [illegible] id quod [illegible] [illegible] [illegible] [illegible] quia [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] bonum et aequum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] lex non [illegible] [illegible] [illegible] 11. 5i Ethi. [illegible] [illegible] [illegible]

Concedimus [illegible] [illegible] facti in adulteros et utriusque corpus
[illegible] concederetur cuius exemplum in filio [illegible] premitte in [illegible]
mala misisse in [illegible] alia ex parte [illegible] alia duos [illegible]
eadem causa permittit et [illegible]

Liberalitas. Benignitas. Munificentia. Beneficium.

Postea [illegible] beneficientia [illegible] [illegible] [illegible]
[illegible] scilicet [illegible] animi [illegible], [illegible] [illegible] effectu [illegible]
ex ipsis beneficijs apud nos . [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et commoda [illegible]. [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et commoda [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] illius bona [illegible] propagare [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] conferre [illegible] [illegible]
[illegible] gratie amoris [illegible] [illegible] [illegible] [illegible] fo. 383.
[illegible] concipere. Calv. in [illegible] 3. ad [illegible]

[illegible] opes vel [illegible] vel [illegible] liberalitatis [illegible] [illegible]: [illegible] [illegible]
[illegible] sibi [illegible], et [illegible] [illegible] ad [illegible] [illegible] caritatis: [illegible].

Libertas.

Lingua. Vox. Sermo. Oratio. Linguæ vitia. Virtutes. Libertas dicendi. Παῤῥησία.

Sed ita sentio et saepe disserui Latinam linguam non modo non inopem sed locupletiorem etiam quam Graecam. C. de fini. lib. 1.
Sibi C. Marius linguam graecam non didicisse dicebat [illegible]
[illegible] Remp. bene [illegible].
Cato Maior Solonem [illegible] senex graecam linguam [illegible] didicit.

Λόγοι τῶν πραγμάτων ὁδοί. Chrysostom.

Luſus. Ioci. Spectacula. Theatra. Animi recreatio. Otium.

Luxuria. Libido. Luxus. Incontinentia. Impudicitia. Intemperantia. Scortatio. Scorta. Meretrix. Adulterium. Inceſtus.

[illegible] soli hominum copula. vid. Homo.

Magia. Magi. Ars magica. Maga. Lamiæ. Necromantica.

Magiſtratus. Ciuilis poteſtas. Politia. Ariſtocratia. Democratia. Monarchia. Oligarchia. Anarchia. Officium ciuilis magiſtratus quouſq; ſe porrigit in ijs quæ ſunt Eccleſiæ Dei.

[illegible] preterea [illegible] magistratus [illegible] [illegible]
[illegible] rebus eius dignitatibus [illegible] [illegible] leges
[illegible] [illegible] ea [illegible] [illegible] [illegible]
[illegible] cap. 6. Idcirco [illegible] dominari [illegible]
[illegible], quia [illegible] id [illegible] tyrannus
[illegible] [illegible] habet gubernandi [illegible] [illegible]
[illegible] [illegible] gubernandi [illegible] [illegible]

Magistratus.

13 ad Roma. Let every soule be subiect vnto the superior power that [illegible]
que gladium gestat vidz the temporall power. So [illegible] that place [illegible]
bishopps prophets and apostels ar obedient to the temporall magistrates.
Magistratus [illegible] debent limitationem habere [illegible] plenaria [illegible]

Vitia in magistratu.

Theyr rulers love to say bring ye. Osee 4. v. 18

Hebrei vocant fideles [illegible] nomine a misericordia ac benignitate deducto sed et [illegible] docet [illegible] esse [illegible] misericordiae [illegible] [illegible] [illegible] esse [illegible] benignum [illegible] misericordiae [illegible] omnibus [illegible] [illegible] in peccato [illegible] contrario

Matrimoniū. Casus matrimoniales. Coniugiū sacerdotū. Diuortia. Repudia.

contra matrimonium

[illegible] Biantis dicterium, si ducere καλὴν habebis κοινήν: si deformem [illegible] [illegible] [illegible] [illegible] si αἰσχρὰν ἕξεις ποινήν.

Thales matri dicitur respondisse οὔπω καιρός, postea vero dixit οὐκέτι καιρός. [illegible] sibi videri tempus matrimonii ineundi. [illegible] omnium illud Hipponactis Δύ᾽ ἡμέραι γυναικός εἰσιν ἥδισται, ὅταν γαμῇ τις κἀκφέρῃ τεθνηκυῖαν. Et illud Chaeremonis. Γυναῖκα θάπτειν κρεῖττόν ἐστιν ἢ γαμεῖν. Sed et Apostoli Mat. 19 dicunt οὐ συμφέρει γαμῆσαι. [illegible] ordinibus [illegible] a [illegible] [illegible] quale est Metelli Numidici [illegible] citat Gellius et Julius Caesar. Item Augustus Caesar [illegible] castum servaretur matrimonium.

Matrimonium vocarunt a matre, quod ob id potissimum nubere debeat mulier ut mater fiat.

[illegible] a [illegible] quo maritus uxori coniungitur.

[illegible] a nubendo, quod nova sponsa pudoris ergo se obnubebat [illegible]

Γάμον Graeci vocarunt, quasi δάμον, παρὰ τὸ δαμάζειν domare, unde virgines ἀδάμαστοι παρθένοι dicuntur, i. indomitae virgines. Eustath. ait παρὰ τὸ [illegible] ἀλλήλοις τοὺς συζύγους [illegible] quia magis sunt σύζυγοι [illegible] coniuges. [illegible] γαμβρὸς esse mariti qui dicitur [illegible]. Γα[illegible] autem [illegible] esse qui dicuntur [illegible].

Matrimonium est coniunctio viri et uxoris instituta a Deo certis legibus ad con[illegible] onem certae sobolis. Efficiens Deus. Materia maritus et uxor. forma certae leges. Finis [illegible] legitimae et certae sobolis, quae extra matrimonium certa esse non potest. Graeci sic definiunt. Γάμος ἐστὶ συζυγία ἢ συνοίκησις ἀνδρὸς καὶ γυναικὸς νομίμως πρὸς τὴν παιδοποιΐαν.

Matrimonium legitimum quod definitioni [illegible] respondet. Illegitimum [illegible] differens.

Legitimum vel est internum vel externum. Internum [illegible] et [illegible] Eph. 5. [illegible] et temporaneum quod inter personas contrahitur non prohibitorum graduum. [illegible] ordine et rite. 3° consensu certo et libero utriusque partis. Et ubi sponsa mater familias redditur et transit in bona et nomen sponsi. Illegitimum quod cum mandato Dei [illegible] legibus repugnat: ac peccat hoc vel in gradibus prohibitis, vel clandestinis [illegible] [illegible] parentibus vel qui plures eodem tempore [illegible] ut in bigamia et [illegible]. De gradibus prohibitis vide Mo. Levi. 18.

causa

Efficiens Deus. Gene. 2°. 1 Co. 7. Mat. 19 [illegible] Deus. [illegible] a Domino [illegible] 2° Mandatum Dei [illegible] esse bona [illegible] 1 Co. 7°. [illegible] Christus [illegible] 3 [illegible] natura quod cum lege Dei consentit [illegible] [illegible] [illegible] in Columbis et turturibus videmus. Et non [illegible] poenam contra caelibes qualis est Lycurgi [illegible] [illegible] circumire cogebantur.

Materia ἀνὴρ καὶ γυνή.

Formalis consistit in contractu et contestatione, aut celebritate coniugii. Contractus consensu [illegible] [illegible] fecerunt antiquitus ut [illegible] illi [illegible] [illegible] 1. [illegible] conditio [illegible] de praesenti. 2. qui rogo [illegible] 3. sponsalitia [illegible] [illegible] celebritas ipsa post anacalypteria die post nuptias, quo iam sponsa revelabatur [illegible] munera. [illegible] cohabitatio, thorus communis, res domestica communis [illegible] [illegible] 23. Tit. 2° de [illegible] nuptiarum.

Finalis causa, certa soboles et legitimi heredes. Sic Demosthenes [illegible] [illegible] [illegible] legitimam matri: a [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] vel potius scorta voluptatis gratia habemus: concubinas [illegible] quotidianam corporis curam. Uxores autem γυναῖκας, τοῦ παιδοποιεῖσθαι γνησίως καὶ τῶν ἔνδον φύλακα πιστὴν ἔχειν.

Est ipsa Συναλγοῦσα amicitia [illegible] [illegible] fortuna. [illegible] secundis rebus socia quae congratulatur: in adversis socia est et amicitiae consiliisque [illegible] [illegible] [illegible] Euripide citatur

Γυνὴ ἐν κακοῖσι καὶ νόσοις πόσει
Ἥδιστόν ἐστι, δώματ᾽ ἢν οἰκῇ καλῶς,
Ὀργήν τε πραΰνουσα, καὶ δυσθυμίας
Ψυχὴν μεθιστᾶσα

Uxor marito in malis et morbis suavissima [illegible] si recte in [illegible] [illegible] [illegible] [illegible] a verbis

Coniugia [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] Xantippe Socratis. Et quemadmodum Socrates, Crates, et [illegible] [illegible] [illegible] philosophi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Spiridonis et [illegible] doctrina obstacula non fuerunt. [illegible] apud Stobaeum Κακὸν γυναῖκες, ἀλλ᾽ ὅμως ὦ δημόται, οὐκ ἔστιν οἰκεῖν οἰκίαν ἄνευ κακοῦ. [illegible] Metellus Numidicus [illegible] [illegible] [illegible] quae [illegible] maiore [illegible] [illegible]. Si sine uxore possemus Quirites esse omnes ea molestia careremus [illegible] ita natura tradidit, ut nec cum illis satis commode nec sine illis ullo modo vivi possit, [illegible] potius [illegible] [illegible] voluptati est consulendum.

Caelibatus [illegible] [illegible] [illegible] ut in Joseph et Maria castissimis coniugibus [illegible] [illegible] Apostoli [illegible] [illegible] et [illegible] concedit coniugium ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a Satana.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] γυναῖκα εὐσεβῆ, γνώμην δικαίαν καὶ φρονοῦσαν [illegible] boni mariti et uxoris pia [illegible] [illegible]; et affectio legitima.

Hanc [illegible] fidei coniugalis [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] ab [illegible] [illegible] [illegible]. Et Hipsicratea Mithridatis uxor mariti [illegible] [illegible] sequitur. Portia Bruti morte mariti [illegible] [illegible] [illegible] [illegible] [illegible] carbonibus. vide Val. M. li. 4 ca. 6.

Memoria. Reminiſcentia.

Ut iis bonis [illegible] quae [illegible]; sic [illegible] quae recordamur [illegible]
[illegible] [illegible] malorum memoria [illegible] [illegible] [illegible] [illegible] recordatione
[illegible] [illegible] [illegible]

Mendacium.

Homo mendax. 3o ad Ro.

Quia sit tamen verax Deus, homo mendax.
Homo dicitur mendax non solum quia saepe fide sua fallit, sed quia natura mendacium appetit, et refugit veritatem. Calv. in 3o ad Ro.

Quam adversentur mendacia pietati videre licet ex Apostolo ad Ephesios, 4o ca 25 qui postquam priore versu instillisset [illegible] novum hominem induere, dixit de mendaciis fugiendis ad [illegible] primum et [illegible] quasi ex istis reliqua omnia dependerent.

Mercatura. Mercatores.

Patremfamilias vendacem non
emacem esse oportet.

In merito non Justificationis [illegible] in merito [illegible] Justificatoris

Meritum. Merita operum. Meritorum fiducia.

Καὶ ποίησον ἔλεος μετὰ τοῦ κυρίου μου Ἀβραάμ. κἂν μυρία ὦμεν φησι κατωρθωκότες, ἀξιοῦμεν χάριτι σωθῆναι, καὶ ἀπὸ φιλανθρωπίας τοῦτο λαβεῖν οὐκ ἐξ ὀφειλῆς τινος καὶ χρέους. Chri to 8 p 88.

If satisfaction to be come by any other than Christ [illegible] satisfieth for any [illegible] he [illegible], he is a bishop a priest [illegible]. Gods [illegible] 6 Ma. 22 [illegible] Luke 10. [illegible] all the hart, soule, power, might, strength so that nothing is to be done more than [illegible] [illegible] [illegible] workes for Christ [illegible] that we love one another as he loveth us, & [illegible] then any thing else. [illegible] we can do nothing good so far but that we neede to say M. 6 Remitte nobis debita. Lu. 17. when we have done all we are unprofitable. [illegible] [illegible] Act. 4. 12. Acts 22. [illegible] [illegible] John [illegible] Christ [illegible] for all our sinne.

God is a jealous god, he will not have his [illegible] [illegible] [illegible] [illegible]. Esa. 43. I am he that putteth thine offences away that for my owne sake, and will no more remember thy iniquities. Put me in remembrance for we will reason together, [illegible] tell me what thou hast for thee to make the righteous. Thy first father offended &c.

1 Jo. 2. If any man sinne we have an advocate with the father Jesus Christ the righteous and he is the propitiation for all our sinnes. [illegible] in Heb. 2. Christ a faythfull and mercifull priest to purge the peoples sinnes.

It is for myne owne sake sayth god that I put away sinne.

Esai. 30. The people [illegible] for [illegible] to the [illegible] for the safety of their bodies what shall [illegible] [illegible] workes for safety [illegible] soules [illegible]

[illegible] Deus servavit nos et vocavit vocatione sancta: non ex operibus nostris sed ex suo proposito et gratia quae data est nobis in Christo Jesu ante tempora secularia, 2 Tim. ca. 1.

Meteora, Aquea, Ignita. Grando. Nix. Pluuia. Nubes. Nebulæ. Irides. Fulmina. Tonitrua. Exhalationes.

Pluvia.

- God only causeth the heavens to raine - For the Lorde had not caused yt to raine o the earth

Metus. Meticulositas. Timor. Timiditas. Pusillanimitas. Formido. Trepidatio

[illegible] ex charitate vitæ [illegible] fugienda sunt duo præsidia [illegible]

Fuga.

Huius origo fuit ex peccato. Adæ. G. 3 et G. 4. Cain. [illegible] non [illegible]
peccatum fugit sed fugiendo [illegible]. Io. 1. Discipuli Christo [illegible]
[illegible] fugerunt. [illegible] 2 Timo. cap. 4. Ex [illegible]
[illegible] [illegible] A. 9. 2 Co. 12. Christus bis fugit [illegible]
[illegible] ad [illegible]. Quare fuga aut ex peccato ut in Adam. Aut [illegible]
[illegible] ut in Cain. 3. [illegible] ut in discipulis. Prudentia [illegible]
[illegible] vel [illegible] ut in [illegible] consilio ex prudentia
[illegible] quod [illegible] requirit Christus ut in Apostolis, qui fuga [illegible]
[illegible] quam ecclesia Christi conservarunt.
Fuga [illegible] multa mala præsentia vitando, [illegible]
[illegible] succedunt [illegible] Domini.

Omnis fuga est [illegible] animi timor ut in Christo.
Animi [illegible] quæ adversantur [illegible]
Fuga Corporis [illegible] [illegible] refugium
[illegible] Saul [illegible]

Corporis fugæ 3. sunt genera.
1. [illegible] [illegible] ut [illegible] fugit [illegible] G. 12
Iacob ab Esau. 27. et [illegible] fugit ex [illegible] G. 31.
2. [illegible] ut Adam. Cain [illegible]
3. [illegible] religionis [illegible] Sic Christus ab Herode [illegible]
[illegible] Sic Paulus ab Areta in Damasco 2 Co. 12
sic Apostoli et martyres.
Tertullianus fugam negat [illegible] 160. Athanasius 340 [illegible]
ex 10 Matthæi.
Augustinus [illegible] 180. ad Honoratum [illegible]
Matthæus habet φεύγειν. Lucas 10. [illegible] a Marco
[illegible]
Tertullianus [illegible] ministros in ecclesia [illegible]
[illegible]

Fuga [illegible]
1. præcepto Christi. Matthæi 10.
2. [illegible] [illegible]
[illegible] [illegible]
[illegible] ut Loth.
3. [illegible] [illegible] [illegible] quod [illegible]
[illegible] fugam [illegible]
4. [illegible] [illegible]
[illegible] [illegible]
5. Exempla. Christi M. 2. [illegible] [illegible] 12 et 14
[illegible] fugit. [illegible] Acto. 9. et 2 Co. 6
12 [illegible] Apostoli et patres ut Athanasius [illegible]
[illegible] 10. ca. 17. 18. 19. [illegible]
[illegible] fuga respicit ad Dei gloriam et commodum ecclesiæ
[illegible] [illegible] [illegible] [illegible]
[illegible] fuga [illegible] 2. [illegible]
Augustinus epistola ad Honoratum 180. [illegible] ministros
fugere nisi sint quorum opera ecclesia [illegible] ut Paulus.
[illegible] ecclesiam fugit [illegible]
[illegible] fugere. [illegible] sint qui [illegible] ministri [illegible]
[illegible] ecclesiæ [illegible] ecclesiæ
[illegible] [illegible] debent. [illegible]
[illegible] [illegible]
[illegible] [illegible] spiritu [illegible]

Miracula.

De nomine.

1 Miracula simpliciter dicuntur opera [illegible] Neq[ue] hic [illegible] manifestiter opera Dei [illegible]

2 Dicuntur θαύματα, quod stuporem hominum incutiant: hac [illegible] quia sunt quasi [illegible] hoc est spectacula digna contemplatione et ἐκπλήξει [illegible] supernaturalia [illegible] et ipsum verbo rei

3 Item significat τέρας τὸ παράδοξον σύμβαμα παρὰ τὴν φύσιν distinguuntur [illegible] τέρατα et θαύματα [illegible] Latini [illegible] portenta et miracula sed nihil ad rem.

4 Σημεῖα vocantur, ὅτι τὰ μέλλοντα σημαίνει. [illegible] habent futuri significationem sed presentium [illegible] sunt testimonia [illegible] Christus [illegible] in ipso miraculo finis et significatio. [illegible] 4° [illegible] viderentur

5 Dicuntur δυνάμεις a causa efficiente et ἐνεργήματα ab effectu, quod potentiae sunt.

6 quia παράδοξα sunt, aciem humani ingenii superant. [illegible]

Similiter etiam [illegible] quia [illegible] ad finem aliquem utilem faciunt. Tota definitio

Miracula sunt effectus naturae cursum et aciem humani ingenii superantes ad salutem hominum et ad illustrationem gloriae Dei.

Miracula: Alia bona et vera miracula / Alia mala et Satanica.

Mala peccant causa efficiente [illegible] proficiscuntur [illegible] daemone. [illegible] miracula [illegible] magicis artibus necromanticis [illegible] operantur [illegible] daemonis [illegible] Antichristi describitur [illegible] Quod venturus sit secundum operationem Sathanae cum omni potentia signis et prodigiis mendacibus. [illegible] peccant causa finali. [illegible] gloriam Dei [illegible] hominis [illegible] humanae [illegible] 2° [illegible] ad interitum hominum [illegible] corporibus [illegible] perirent [illegible] animabus [illegible]

Bona miracula aut sunt artis / naturae / divinitatis

1 Artis, in quibus acumen ingenii humani [illegible] procedit ut [illegible] modo superat [illegible] praedicabantur [illegible] Babylonii [illegible] Mausoli sepulchrum Ephesi templum etc. Talia Archimedis [illegible]

2 Naturae miracula sunt quae causas in natura habent de quibus ratio reddi potest. Haec sunt duplicia. 1. Errata [illegible] vel [illegible] 2. Signa naturae [illegible] et [illegible] signandum [illegible] ut cometae [illegible] armorum [illegible]

3 Divina sunt quae [illegible] divina [illegible] habent [illegible] Mediate Mosis [illegible] Iosue [illegible] Enoch [illegible] sol in caelo [illegible] Danielis [illegible] Ezechiae [illegible] Ionae [illegible] [illegible] mediate creatio mundi, conservatio eius ordinis [illegible] miracula [illegible] triplici differentia. 1. [illegible] ipsa mediatoris persona [illegible] quod [illegible] 2 [illegible] persona [illegible] 3 [illegible] mediatoris persona [illegible] Christi [illegible] 2° R. 5°

Causa efficiens [illegible] daemoniaci [illegible]

[illegible] Christus, quod [illegible] divinum effectum [illegible] Luc. 11° [illegible] miracula [illegible] operatur [illegible]

[illegible] sunt [illegible]

Formalis [illegible] verbo [illegible] Mat. 9° [illegible] Mat. 8.

[illegible] Mat. 9° [illegible] sanguinis

3 [illegible] 5 [illegible] Mat. 14° [illegible]

4 [illegible] oculos [illegible] Mat. 8. 9.

[illegible] gloria Dei [illegible] hominum.

1° Ad gloriam Dei [illegible] Mat. [illegible]

2° Ut Christus [illegible]

3° Ut [illegible] Messias [illegible] miracula [illegible] Mat. 8 [illegible] Mat. 11° [illegible] Christi [illegible] quae audistis et vidistis. Caeci [illegible] claudi ambulant, leprosi mundantur, surdi audiunt, pauperes [illegible] beatus [illegible]

4 Ad [illegible] confirmatio doctrinae [illegible] 14° propter opera [illegible]

5 [illegible] Salomonis [illegible] Dei [illegible]

6 Ad [illegible]

7 Spiritualis [illegible] medicus [illegible]

8 [illegible] ad confirmationem [illegible] Messias.

9 [illegible] ut credamus [illegible] Ioh. 20. [illegible] Christus [illegible] nomine eius.

Miſericordia.Ignoſcentia.Humanitas.Indulgentia.Remiſſio.Reconciliatio.Fauor.

[illegible] Dauid miſerebar cum miſericordia [illegible] commiſeratur [illegible] [illegible] [illegible] [illegible] miſericordia.

[illegible] mercifull [illegible] 1 Sam 25 21 [illegible] 10 but [illegible] him that he died v. 38 and Dauid 39 saith Blessed the Lorde that hath iudged the cause of my rebuke of the hande of Nabal & hath kept his servant from evil, for the Lorde hath recompensed the wickednes of Nabal upon his owne head. So that [illegible] wickednes is [illegible]

Apologia.

[illegible] imago 4° Deutro 15. Custodite igitur [illegible] omnia [illegible]. Non vidistis aliquam similitudinem in die quo locutus est vobis Dominus in Horeb de medio ignis ne forte decepti faciatis vobis sculptam imaginem.

[illegible] dissolute [illegible]. Item [illegible] missae.

Mores. Morum ciuilitas. Morum deſcriptio. Ἠθολογία. Ἠθοποιΐα. Mores honeſti, improbi. Imago. Εἰκών. Ἐνέργεια. Laus. Vituperium.

Sepulturæ Christi signum fuit alabastrum olei quod super caput Christi fudit
Mt. 26. 7. quod declarat ipse ibid. ca. ver. 12. Quod enim misit unguentum hoc
in corpus meum ad sepeliendum me fecit. Et Jonas fuit signum qui in ventre ceti [illegible]
[illegible] fuit. J. ca. 1. v. 17.
And the dust returne to ye earth as yt was, and the spirit returne to God that
gave yt. Eccles. 12. 7. speaking of death

Causæ cur mortem amplectamur.
1 Quia donec [illegible] [illegible] aliter carni et spiritui, [illegible] [illegible] [illegible]
ad Ro. ca. 7. v. 14 ad finem.
2 Quia caro nostra peccato [illegible] [illegible] [illegible], ca. Ro. ca. 7. v. 23 [illegible]
aliam legem in membris meis, rebellantem legi mentis meæ, et [illegible]
me peccati, quæ est in membris meis.
It is sayd in 2 of Kinges the 22 cha. 20 v. that because of Josias repentance he shall be put
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Mors sensu caret. Torquat. 1o de finib.
Apo. 20. [illegible] resurrectio [illegible] Beatus et sanctus qui habet partem in
resurrectione [illegible]. In his secunda mors non habet potestatem, sed erunt
[illegible] [illegible] [illegible] [illegible] resurrectionem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] 2a mortis. [illegible]
[illegible] [illegible] [illegible] 2a æterna damnatione [illegible]
Mors 1 Co. 15 significat [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] resurrectio a morte [illegible], quod [illegible] Christo [illegible]
Et [illegible] Tertullianus lib. 5o contra Marcionem: eadem [illegible]
in terra [illegible] mortem: sicut [illegible] [illegible]. Ex lege [illegible]
dictum [illegible] terra es et in terram [illegible] [illegible] quod de terra [illegible]
[illegible] abit quod in terram ibit [illegible] resurgit quod cadit [illegible]
[illegible] [illegible] resurrectio.

exhortatio ad mortem.

Quia sine morte [illegible] resurrectio 1 Co. 15. v. 36 [illegible] [illegible]
[illegible] quod tu seminas non vivificatur nisi mortuum [illegible]
[illegible] [illegible] 12. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] vita [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible] [illegible] quod magno desiderio [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ipso denique Christo capite ecclesiæ [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. Philolaus apud [illegible].

Mundus. Mundi vanitas, contemptus. Rerum quæ in mundo continentur concinnitas. Decor. Diſpoſitio.

[illegible]

[illegible]

[illegible] and eche place [illegible] and, or fishe that doth swim, fowle that doth [illegible]
beaste that do goe or creepe [illegible] all of one [illegible] · Ge. 1. v. 21.

Necessitas. Necessarium. Reprehensio.

Let the righteous smite me: for that is a benefite: and let him reprove
me, and it shall be a precious oyle, that shall not breake my head Psa. 141.
E contra Esay. 30. 9.

For this is a obstinate people and dissemblinge children, chil
that refuse to heare the law of the Lord. 10. which say
Seers see not, and to them that be cleare of judgement look
out cleare thinges for us: but speake frendly wordes un
looke out errours. 11 Get you out of this way, depart fr
this pathe and turne the holy one of Israell from us.

Obedientia. Obediendum quibus, & quouſq; . Obligatio humanarum conſtitutionum, quouſq; ligat.

[illegible] apud [illegible] [illegible] [illegible] ad Eph [illegible] [illegible] [illegible] in [illegible] [illegible], [illegible] [illegible] librorum [illegible] [illegible] in [illegible] [illegible] [illegible].

Obtrectatio. Maledicentia. Conuitia. Maledicta. Calumnia. Sychophantæ. Momi. Infamia. Libelli famosi.

Maledictio

Originē significat ex peccato, quasi pœna eiusd. Ge. 3° [illegible] peccatū [illegible] dissolutionē
quod [illegible] sit [illegible] Dei corrumpens. videtur Cain Ge. 4. Maledictus Chanaan. Maledictus [illegible]
Mosi [illegible] aeterna Dei sententia contra transgressores. maledictio
Hebræi duobus verbis precipue exprimunt arar ab ar et avar maledicere.
Græce vertunt [illegible] dicere mala. Kalal idest significat [illegible]
bene. Hoc peccatū opponitur quando ē prohibitio [illegible]. Hic peccati condemnatio [illegible]
quando significat. Deinde quia contemptus mandati diuini [illegible] maledicit Dei [illegible]
In hac significatione similiter aliquando [illegible] Deu. [illegible] Maledi[illegible]
qui benedixerit [illegible] maledixerit domino. Job. 2° benedic [illegible] maledic et morere [illegible]

Maledictionem vt alia peccata poenas [illegible] ad predicandū ipse sive peccata [illegible]
et se peccatoribus sunt, [illegible] animi aut correctio medicina [illegible]
causa. Prioris generis sunt Dei in [illegible] Christi fulminans in Scribas et Pharisaeos [illegible]
[illegible] Deu. 28. [illegible] Jos. 6. [illegible] Hiericho [illegible]
Heliæ 2 Re. 1. Jacob [illegible] Simeonis et Leui Ge. 49. Psal. 28. 34. [illegible] 69.
Psa. 139. [illegible] Pharisaeorum et Sadducaeorum [illegible] appellat [illegible]
[illegible] domini. [illegible] 1. Tim. 1. 5. [illegible]
[illegible] esse quia [illegible] sunt peccati: [illegible]
testimonio, peccatū Deo nulla ratione placere. Hinc prohibitū peccatū maledicere [illegible]
[illegible] 27. 2° vt discernamus [illegible] peccati [illegible] exempla [illegible]
[illegible] commendabilia sunt quae sine [illegible]
vt Pharisaei.
Quod ad Sanctorum imprecationes attinet non sunt facile imitandi sunt enim singularia [illegible]

Videtur Sanctorū imprecationes precepto Christi Matt. 5° repugnare diligite ini-
micos.

Nequaquam. nā dilectio Dei prior ē et ex illa formari debet dilectio proximi. [illegible]
gloria [illegible] debet [illegible] cedere amor inimicorū. [illegible]
ad gloriam Dei, illa amor referatur.
2° Deus singulari spiritu [illegible] quam eodē spiritu [illegible]
3 Comminationes sunt [illegible] maledictionem [illegible]
[illegible] Moses [illegible]
[illegible] Aug. habet exemplū memorabile de 7 fratribus et 3 sororibus [illegible]
Dictio matris [illegible] toto corpore [illegible] tremente. Ex his Paulus [illegible]
* [illegible] in Hipponensi ecclesia [illegible] Augustino [illegible] 22 de ciui[illegible]
Et Jacob metuit ne pro benedictione maledicerentur a patre.

Humanæ execrationes.

Execrationes impiorum ex caeco iudicio et animi infelicitate proficiscuntur. [illegible]
Dictio Saulis, cum maledicit quicunque [illegible] cibum [illegible] 1. Sam. 14. [illegible]
sed [illegible] in malitia [illegible] quod Semei maledixerit Dauid in fuga 2. Sa. 16. [illegible]
hanc dat poenam 1 Re. 2. Tales Pharisaei contra Christū. Hymenaei et Alexandri [illegible]
[illegible] execrationem [illegible] Tit. 3 [illegible] Ro. 12 [illegible]
[illegible] Hinc [illegible] Gentilium execrationes [illegible] diuina [illegible]
vt Oedipi imprecatio in suis filiis. Et Atheii Tribuni in Crassum quam dira [illegible]
[illegible] Crassi [illegible]

DDd.j. 415.

Officium.

the dewty of a man lieth · Timor Dei·

Opinio. Opiniones multorum variæ. Opinionum diuerſitas, & diuerſi ſenſus.

ui ſae dediti religionem adulterant. Vide Religio:

Parentes in filios [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible] [illegible] filios [illegible]
[illegible] in doctrina [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

As the lorde sayth [illegible] that he will punishe the children for the fathers sake [illegible] [illegible]
[illegible] [illegible] the sonne of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] punished [illegible] [illegible] [illegible]

Liberi obedite parentibus in Domino. In Domino. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] filii. 2°. In Domino. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] In Domino [illegible] [illegible] Domino [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ad Ephesios [illegible]

Paupertas. Penuria. Egestas.

[illegible]

[illegible] quod [illegible] [illegible]
[illegible] quodlibet [illegible] [illegible] [illegible]
[illegible] ca. 32°.

Peccatum originis actuale. Peccatum in Spiritum ſanctum. Peccatores. Peccati grauitas. Vitium. Scelus. Scelerati deſcriptio.

Peccati originalis.
Wherefore as by one man [illegible] entred into the world and [illegible] by sinn, [illegible] death [illegible] all men [illegible] in whome all [illegible] sinned. Ro. 5. b 12.
[illegible] filii ira. natura [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] originale [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Paulus [illegible] peccati [illegible] peccato Ada [illegible] [illegible] [illegible] [illegible] peccati [illegible] [illegible] [illegible] peccato [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] 5° [illegible] [illegible] peccato. 1 Re. 5. 12 [illegible] [illegible] Dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ge. 8 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] lapsu Adæ
[illegible] [illegible] Ada. [illegible] Sathan circumvenire [illegible] [illegible] [illegible] [illegible] [illegible] creaturæ [illegible] [illegible] [illegible] [illegible] cadere [illegible] [illegible] [illegible] propterea Christus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Christo [illegible] apparent [illegible] Adamo [illegible] [illegible] [illegible] Brent. de [illegible]

The [illegible] [illegible] [illegible] [illegible] [illegible] 62 [illegible] [illegible] [illegible] 17 [illegible] [illegible] 38 [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
When the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Peccati [illegible] [illegible] [illegible] [illegible]

Peccatum in Spiritum Sanctum.

…em originis actuale. Peccatum in Spiritum…
…gratias. Vitium. Scelus. Sceleratus desc…

Discernitur hoc peccatum a reliquis peccatis 1° ratione malicie
2° gravitate peccati.
Appellatur 12 Matt. [illegible] [illegible] [illegible] gratias et [illegible]
[illegible] [illegible] [illegible] [illegible] Spiritus. Non solum differt peccatum
a [illegible] ut species a genere [illegible] [illegible]
blasphemia maledicendi [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] homines [illegible] [illegible]
a Spiritu Sancto. Unde [illegible] vocatur.
Hebraice dicitur [illegible] [illegible] [illegible] [illegible] peccati
[illegible] Matt. 12° [illegible] [illegible] [illegible]
Epist. 1 Joh. 5° vocatur peccatum ad mortem [illegible] [illegible]
[illegible] autem esse peccatum declaratur Math. 12° Luce 12° [illegible] [illegible]
[illegible] in Pharisaeis proposito exemplo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

De [illegible] peccati

[illegible] [illegible] Matt. [illegible] [illegible] [illegible] peccata [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in Sp. San. [illegible] [illegible] peccata [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

1 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
quod [illegible] [illegible] [illegible] [illegible] peccatorum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] appellat [illegible]
[illegible] [illegible] blasphemia

2 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] peccatum ad mortem

3 [illegible] [illegible] [illegible] [illegible] [illegible] peccata possent [illegible] [illegible]

4 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] peccatum [illegible] [illegible] veritate [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
~~[illegible]~~ [illegible] veritatis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] 2° desperatio [illegible] 3° [illegible] peccata [illegible] [illegible]
[illegible] 4° [illegible] [illegible] veritatis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] peccati

Causae

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] possent [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] peccata [illegible] [illegible] possent [illegible] [illegible] peccati
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccatorum
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
peccati [illegible] [illegible] [illegible] [illegible] desperatione [illegible]

Perſecutio. Crux. Afflictio. Martyres, eorum tormenta, conſtantia. Perſecutorum ſupplicia.

Basill the more yt is crusshed the better yt springeth /
Rue the oftener cutt the better yt groweth
Tyffy the more yt is trodden wth the fote the more yt increaseth /

Nō ē apud Deū personarū respectus.
[illegible] Judeum neq Graecum, neq servum neq liberum, neq masculum ac femin[illegible]
omnes enim vos unum estis [illegible] in Christo Jesu. Gal. 3. v. 28.
[illegible] Act. 10. 34. 35. Rom. 10. 12. 2 par. 19. 7. Job 34. 19. Sap. 6. 8. Eccle[illegible]
[illegible] 18 / Ro. 2. 11. / Gal. 2. 6. / Eph. 6. 9 / coloss. 3. 25 / 1. P. 1. 17 /
Persona ē quicquid praeter causae veritatem in homine respicimus in iudicando
[illegible] forma, nobilitas, divitiae, [illegible] amicitia [illegible]
[illegible] dolorem conciliant; quae contraria sunt contemptum afferunt [illegible]
[illegible] Calv. in 2ᵐ ad Galatas.

Nō ē enim personarum acceptio apud Deum. Rom. 2. ad Rom.
Persona [illegible] accidit [illegible]
haberi solent. [illegible] ut esse Deo acceptorem personarum, [illegible]
cordis [illegible], ac [illegible]
[illegible] patriam, dignitatem, copias [illegible]
[illegible] ac dissimulationem [illegible]
gratuitae Dei electioni, respondendum. Signis [illegible]
Duplex hominis acceptio coram Deo.
Prima qua nos ex [illegible] vocabit, gratuita bonitate [illegible] cum nihil [illegible]
[illegible] quod illi probari queat.
Altera qua [illegible] nos regeneravit, etiam cum suis donis amplectitur: ac quae [illegible]
recognoscit filii sui imaginem, tamen suo complectitur.

Φαντασία ἀπὸ τὸ φάος quia nihil sine luce cernitur. Arist. 3 de anima ca-

Philautia. Amor ſui.

HHb.ij. 440.

Pietas Dei erga peccatores, miſeros, abiectos, indignos. Philanthropia. Promiſio gratuita.

Officiū liberorū in parentes. E. ad E. cap. 6 [illegible]

Liberi obedite in Domino parentibus vestris, id enim est iustum. Honora patrem tuum et matrem, quod est praeceptum primum cum promissione, [illegible] [illegible] longaevus sis super terram. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Pietas in Deū.

[illegible] voco [illegible] cū amore [illegible] [illegible] [illegible] [illegible] [illegible] nostra [illegible]

Pœnitentia habuit originem ab Adamo. Hinc postea eandem [illegible] [illegible] tradiderunt. Et ob hanc [illegible] prophetae, qui nihil communius faciebant quam vitia tangere et ad poenitentiam vocare. Et quod Christus [illegible] Apostoli egit.

Prophetae [illegible] et [illegible] appellant. Et [illegible] non imperativo.

Melanchthon ab iis qui a Deo aberrarunt et post longos errores [illegible] tandem ad eandem revertuntur. Sic populus Dei. David. Manasses. Petrus.

Poenitentia nihil aliud quam errores [illegible] post quam cognita [illegible]. [illegible] et primo [illegible]. Ut [illegible] lapsi erant in Adamo [illegible].

Apostoli [illegible] μετάνοιαν ut Ma. 3. 4. 10. Mar. 1. 2. Cor. 7. dici potest μεταμέλεια μετάγνωσις. [illegible] esse qui post facta sapiunt, id est μετανοεῖν.

Quod derivatur ab ἄνοια quod [illegible] dementia. Et peccatum recte ἄνοια dici potest cum [illegible] ratione dissidat et divina. Originem habet ex corrupto iudicio mentis, cui accedit [illegible] accedit voluntas in qua [illegible] vitium latet. [illegible] correctionem quae correctio μετάνοια dicitur.

Latinis poenitentia dicitur a poena originem trahit, quod in his quae [illegible] aut [illegible] etiam [illegible] quandam poenam [illegible]. [illegible] poenitentia habet [illegible] confessionem, quae conscientiam [illegible]. [illegible] praecedit [illegible] confessionem [illegible] conscientiae [illegible].

Poenitentia [illegible] seria cordis mutatio ex sensu irae divinae contra peccatum [illegible], cum studio emendandae vitae.

Partes Poenitentiae.

1° Contritio cordis
2° Propositum emendandi [illegible]
3° Spes veniae, de qua postea

Μετάνοια ἐστιν ἐπιστροφὴ [illegible]
μετὰ τῶν [illegible] ἀγαθῶν.

Est ἐπιστροφὴ [illegible] significat enim [illegible] conversionem.
[illegible] sunt [illegible] ipsa peccata [illegible] ἄνοιαν
[illegible] ἀγαθῶν est via [illegible] quam ingredi oportet et propositum emendandi [illegible] de venia quae oritur ex fide.
In hac ἐπιστροφῇ sunt duo termini
A quo: peccatum quod [illegible] placuit.
Ad quem: Deus et [illegible]

Hanc divisionem probat Psal. 34. Recede a malo et fac bonum. Et proverb. 3°. Recede a malo et time Deum.

Scholastici 3 eius partes statuunt. 1°. Contritio cordis [illegible] ad Deum quae [illegible] continet poenitentiam. 2° Confessio oris [illegible] hoc [illegible] tradendum [illegible]. Petrus tamen [illegible] lacrymis [illegible], et tamen Petrus verus [illegible]. 3° Satisfactio [illegible] de hac quod [illegible] dici potest.

Partes.

1 Cordis seria mutatio. Io. 2°. Rumpite corda vestra et non [illegible]. [illegible]
2 emendandi propositum. Matt. 3°. [illegible] fructus poenitentiae [illegible] praeterita nisi [illegible]. [illegible] illa poenitentia [illegible] ubi acquirendae dignitatis ambitio? ubi cum [illegible] renunciando [illegible] saeculo
3 Spes de venia. distinguit veram a falsa poenitentia. Sic Iudas. Saul. Esau. Cain [illegible] qui desperatione absorpti sunt [illegible]. Sed sic Ninivitae. David. [illegible] et omnes [illegible].

[illegible] et ad salutem poenitentia et [illegible]

Poenitentia: Davidis. Ninive et populi Dei [illegible], [illegible] Ezechiae [illegible].
2 1 Falsa in [illegible] externa [illegible] hypocritica quae [illegible] quod [illegible] Christus de [illegible] et [illegible]. Pharisaeorum [illegible] a corde
2 [illegible] seria extra [illegible] ut Caini. Esau. Iudae.

Tertullianus distinguit in bonam et malam. priorem [illegible] posteriorem quae boni [illegible]. ut [illegible] Epicuri [illegible] Christianos [illegible]. [illegible] Christianos [illegible]. Christianam quae [illegible] voluntate [illegible]

Poenitentia Ethnica qui [illegible] esse [illegible] aut formidine poenae aut [illegible] amore.

Poenitentia secundum antiquiores theologos: Privata. Publica.

Ex Tertulliano et [illegible] colligere licet poenitentiam publicam [illegible] quandam actionem certo tempore, certa poena [illegible] certo habitu [illegible] in [illegible] ad sacramenta. [illegible] et gradatim.

Causae poenitentiae.

Efficiens [illegible] Deus [illegible] operantur et peccata [illegible]. Hinc [illegible] consolatur [illegible] hoc [illegible] Apostolus agit 1 Cor. 7. Et [illegible] Poenitentiam agite et credite evangelio. Mar. 1°. [illegible]

Materia [illegible] in qua [illegible]. Circa quam peccatum.

Forma [illegible] dolor de admissis 2° emendandi propositum 3° spes veniae. accedit aliquando externa forma. ut Davidis Ninivitarum Magdalenae. [illegible]

[illegible]

[illegible] in gratiam cum Deo

4 [illegible] vitae [illegible], aedificatio [illegible]

Fructus poenitentiae Io. 2°. sunt 12.

1° Evadere [illegible] poenas [illegible]
2 Recipi in populum Dei [illegible] in ecclesiam.
3 Ephraim qui peccato [illegible]
4 mitigandas poenas [illegible] quas Deus [illegible] aridam et [illegible] desertam.
5° Redditur [illegible] ad [illegible] suum populum, [illegible] et gloriam in eo [illegible].
6 [illegible] Dei [illegible] significat [illegible] in [illegible] et officio
7 [illegible] vitae qui [illegible] ad [illegible].
8 Dona spiritualia poenitentibus. Effundit de meo spiritu [illegible] filii vestri et filiae [illegible] dona spiritus sancti quae [illegible] in [illegible] Christi [illegible] de Messia [illegible] R. D. Kimchi.
9 Hinc [illegible] spiritus Dei. [illegible]
10 [illegible] Dei [illegible] 27 Et [illegible] quod in medio [illegible] et non alius.
11. Celebratio nominis divini. Et laudabitis nomen Dei vestri qui fecit [illegible] nec abiiciet populum suum in saeculum.
12 [illegible] liberatio et vita aeterna, quod [illegible]

Ad quos pertinet poenitere:

15 [illegible] ad [illegible]. [illegible] et praedicare [illegible] peccatores [illegible] poenitentibus [illegible]

Domine [illegible] poenitentiam [illegible] non poeniteret [illegible] ad [illegible]

Deinde sic ad omnes pertinet ut venia quam [illegible] indigeant [illegible] et [illegible]. [illegible] qui [illegible]

Conceditur lapsis [illegible]. Novatiani hanc [illegible] negabant [illegible] difficiliter [illegible] Tertullianus, [illegible] et ad poenitentiam [illegible]. 1 Cor. [illegible] Corinthiis.

Tempus Poenitentiae.

Alii ad certum tempus alligant ut [illegible].

Alii [illegible] peccati [illegible] arbitratus [illegible]

Alii differunt ad extremam horam vitae. [illegible] poenitentiae [illegible], ergo de [illegible]. [illegible] nec Esau [illegible] lacrymis [illegible] nec Cain [illegible] a latrone [illegible] latronis [illegible] poenitendum. [illegible] poenitere [illegible] ut proverbio dicitur poenitentia sera raro [illegible] spiritus sancti et conscientia accusante. [illegible] desperatio solet consequi. Ut in Iuda [illegible] vide Hebraei. [illegible] poenitentia [illegible] die ante mortem. Sed quia mortis diem [illegible]. [illegible] in hac vita [illegible].

Mat. 4. causam reddit poenitentiae, quia appropinquavit regnum [illegible]

In Esay. 30 [illegible]

Sed [illegible] et qui [illegible].

Θεῶν παῖδες ποιηταὶ ϗ προφῆται. Πλά.

~~[illegible]~~

[illegible]

[illegible] suos affectus [illegible]

[illegible] quia [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Act. 23 [illegible]

[illegible]

[illegible]

[illegible] Mc. 21 [illegible]

[illegible] Mc. 27. [illegible]

[illegible]

quia [illegible] Ga. 4. 16.

[illegible] [illegible] [illegible] Timor Dei.

Prædeſtinatio. Electio. Vocatio. Præſcientia. Reiectio. Reprobatio.

R. 8. v. 29 Nã quos præscivit eosdẽ et prædestinavit conformes fieri imaginis filij sui ut sit ipse primogenitus in multis fratribus. [illegible]

[illegible] verse 15 [illegible] Exodi 33. ver. 19. [illegible]

2. 21

2. 10

10. 22

[illegible]

[illegible] 2 Tim. [illegible]

Prophetia. Prophetæ. Oracula. Reſponſa. Prædictiones.

Prophetam Graeca voce [illegible] hominem divino spiritu afflatum, [illegible]
[illegible]
[illegible] quod significat [illegible] quia eloquentes [illegible]
[illegible]
[illegible]
[illegible]
spiritu [illegible] et illustrat, quod illis [illegible]
[illegible] Mose Jeremia, Esaia et aliis [illegible] manifestum.
Προφήτης [illegible] vel ἀπὸ τοῦ φάναι, [illegible] manifestantur [illegible]
ad revelationem vel παρὰ τὸ φαίνειν quod interpretatur arcana obscura [illegible]
[illegible] quia futura praedicant [illegible] παρὰ τὸ φαίνειν [illegible]
declarando quod [illegible]
[illegible] qui arcana [illegible]
spiritu divino [illegible] revelationibus prophetae [illegible]
2 Significat haec vox [illegible]
[illegible]
[illegible]
2 [illegible]
3 [illegible]
4 [illegible]
[illegible]
5 [illegible]
[illegible]
[illegible]
6 [illegible]
[illegible]
7 [illegible]
[illegible]
[illegible]
[illegible] prophetas appellabimus.

Prophetia quid.

Est facultas cognoscendi et interpretandi arcana Dei Spiritu adflata [illegible]
et ad Ecclesiae [illegible] faciens. 2 Pe. 1. Non voluntate hominum allata est olim prophetia
sed a spiritu sancto [illegible] locuti sunt sancti Dei homines.
[illegible] prophetae de quibus [illegible]
[illegible] 1 R. 22. et 2 Par. 18 [illegible]
[illegible] 2 Pe. 2.
[illegible] Eph. 4. 1. Co. 12. Act. [illegible]
[illegible] Act. [illegible]
Est et adhuc haec prophetia in ecclesia [illegible]
reliqua dona [illegible] sunt. Ecclesia enim [illegible]
[illegible]
praedicta sunt quae ad salutem sunt necessaria. [illegible]
[illegible] facultates [illegible] remedia parant. [illegible]
habere magistratus, [illegible]
[illegible] Ecclesiae [illegible]
diligentiam [illegible] prophetiae [illegible]
[illegible] prophetia [illegible]
2° [illegible]
[illegible] Nu. 22. [illegible] 3° [illegible]
[illegible] Spiritus [illegible]
[illegible] 2 Pa. 18. [illegible]
spiritu [illegible]
[illegible] Micha propheta [illegible] 2 R. 2. [illegible]
[illegible] 365. [illegible]
[illegible] 18 ca 54. [illegible]
[illegible]
1 [illegible]
2 [illegible] Pharao et Nebucadnezar [illegible]
3 [illegible] propheta [illegible]
4 [illegible] Ezechieli [illegible]
5 [illegible] apud Ezechielem.

Quomodo [illegible] propheta [illegible]

Messias [illegible] propheta. Deu. 18.
Nulla prophetia [illegible] Ma. 10. 16. 24. [illegible] 21. [illegible]
maior.

Prudentia. Sapientia. Sapientia Dei in creandis rebus, & gubernandis. Sapientum dicta, & facta.

Jude. [illegible]

No wisdo against god.

Nam intelligentia carnis mors, intelligentia vero spiritus vita et pax. Ro. 8. v. 6. 7. quia intelligentia carnis inimicitia est adversus Deum; ~~[illegible]~~ legi enim Dei non subicitur nec enim potest quidem.

Cic. 1o [illegible] sapientia humanarum [illegible] philosophus

Sapientia quae ars vivendi putanda est non expeteretur si nihil efficeret; nunc expetitur quod est tanquam artifex conquirendae et comparandae voluptatis. Sapientia enim est quae moestitiam pellat ex animis, quae nos exhorrescere metu non sinat, qua praeceptrice in tranquillitate vivi potest, omnium cupiditatum ardore restincto. Cic. 1o de finib. vide capitulum [illegible]

[illegible] his own wisdo [illegible] that Israell had all Judah [illegible] of Judah he was forbidden [illegible] [illegible] about to [illegible] and the [illegible] of Judah [illegible] his [illegible] 1 Kings 12 cap.

Vide [illegible] conservatio prudentiae appellatur. Ar. 6 Et. [illegible] σωφροσύνη [illegible] σώζει τὴν φρόνησιν.

Qualitates primæ, ſecundæ.

Regnum cælorum

[illegible] [illegible] [illegible] congregatio [illegible]
[illegible] modo [illegible] regnum dicitur
[illegible] ex bonis et malis
[illegible] Christi [illegible] appropinquat regnum cælorum
[illegible] predicatio Evangelii [illegible] in parabola [illegible]
[illegible] Evangelii
[illegible] in parabola thesauri absconditi
[illegible] regnum [illegible]
[illegible] definitio. Regnum cælorum
[illegible] in hac [illegible] mixta bonis et malis [illegible]
[illegible] electorum.

Admonet definitio [illegible]
P bonos et ex [illegible]
[illegible] Regnum cælorum in [illegible] Est [illegible] Dei Ecclesia seu populus Dei [illegible]
[illegible] malignans Ecclesia [illegible] Dei domus Ecclesia [illegible] predicatione [illegible]
[illegible] quare in hoc terris est [illegible] species externa professio
[illegible] [illegible]
[illegible] exercitia [illegible] confusis.

[illegible] [illegible] zizania
[illegible] sed cum carne et sanguine [illegible]

Causa

Efficiens [illegible] pater [illegible] filius [illegible] redemptor [illegible]
[illegible] regni [illegible] predicavit 153.
Forma [illegible] crescit [illegible]
[illegible] 154. [illegible]
[illegible] in parabola zizaniorum
[illegible] quadruplicia. Spina [illegible]
[illegible] veritatem [illegible]
[illegible]
[illegible] Christi. Alterius generis sunt [illegible]
[illegible] 55. [illegible]

Ornare [illegible] Ecclesia [illegible]

1 Ut [illegible] vigilantiores reddat [illegible]
[illegible] crescant [illegible]
[illegible]
2 [illegible] vigilias [illegible]
3 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
4 [illegible]
[illegible]

Effecta

Crescunt [illegible] in bonis fides [illegible] consolatio
[illegible]
[illegible] zizania [illegible]
[illegible]
[illegible] 157.

Quæ repugnant

[illegible] natura [illegible] Ecclesia in hoc mundo
[illegible] difficultate [illegible] dormiunt [illegible]
[illegible] occasio seminandi mala.
[illegible] et curiosa [illegible]
[illegible]
[illegible] in hoc.

[illegible]

Rex. Princeps. Monarcha. Regum ac Imperatorum authoritas quouſq; ſe porrigit in rebus ſacris Eccleſiæ. Principis inſtitutio.

Iudicare [illegible]

[illegible] 15. [illegible]

An evil kinge [illegible] ordinance of god [illegible]

After the death of Salomon Roboam [illegible]

[illegible] Salomon, [illegible] Egypt [illegible]

If princes will have wealth, be quiet, [illegible]

[illegible] of Iehosaphat. 2. Chr. 17 [illegible] Vide Rege. [illegible]

[illegible] [illegible] [illegible]
[illegible] . 9. [illegible]

Religio vera, falſa. Verus Dei cultus. In religione conformitas. Diuerſitas in religione. Religioſi.

Religionem [illegible] [illegible] [illegible].

R. 25. [illegible] [illegible] [illegible] Dei [illegible] [illegible] [illegible] [illegible] hominis, [illegible] [illegible], [illegible] [illegible] [illegible]. 24. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] a religione [illegible]. [illegible] [illegible] 12. 3. 4

Eph. 2. ca. 12. [illegible] [illegible] religionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] idolatriam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] religio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Nihil [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] exempla [illegible] religio.

Religion must be taught and confirmed by authority. Ch. 2. ca. 17. [illegible]

And in the third yeare of his reign Jehoshaphat sent his princes [illegible] [illegible] [illegible] that they should teach in the cities of Judah [illegible] [illegible] [illegible] [illegible] and they [illegible] had the booke of the lawe and went [illegible] all the cities of Judah and [illegible]

C. 17. v. 10 God kepte the enemies in feare [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] And the feare of the Lord fell upon all the kingdomes of the lande [illegible] [illegible] Judah and they fought not against Jehoshaphat. and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and Judah brought presents to Jehoshaphat so that he had riches and [illegible] in greate abundance [illegible] [illegible] of his harte unto the wayes of the Lord [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] silver and the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ca. 18. the [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Reſpublica. Ciuitas. Societas hominũ. Politia. Regnum. Imperium. Monarchia.

[illegible] principe adhortabatur [illegible]
[illegible] præesse sed [illegible] ὅτι τὸ [illegible]
[illegible] τοῖς ἄρχουσι

The stay of kingdomes is true religion. Chro. 2. ca 13 v 18. the children of Judah prevailed because they stayed uppon the Lord.
The end of kingdomes is abolishing idolatrie and erecting true religion. Chro. 2. 14. 5. he tooke away out of all the cities of Judah the hie places and the images. Wherfore the kingdome was quiet before him. [illegible] in his dayes. meaning the good king Asa.

Resurrectio significat [illegible] mortuorum [illegible] corpora [illegible] [illegible]

[illegible] Tertullianus in libro de Resurrectione [illegible]

[illegible] Graeci [illegible]

[illegible] resurgere dicitur [illegible]

[illegible] Aug. de ciuitate Dei 22. ca. 8.

Ex his patet resurrectionem esse restitutionem corporum a morte ad vitam. Tertullianus [illegible] Graeci dicunt ἀνάστασις [illegible] Corporis [illegible] in nouissimo die [illegible] Dei. Esa. 13. [illegible]

1a Diuisio Resurrectionis.

1 [illegible] generalis resurrectio [illegible] in Symbolo confitemur [illegible] Ezechiel 37. de ossibus. Dan. 12. multi qui dormiunt [illegible] Esa. 26. [illegible] Math. 25. [illegible] 1 Co. 15. 1 Thes. 4.

2 Specialis [illegible] singularis resurrectionis continentur exempla. [illegible] Christi [illegible] resurrectio. Ma. 28. Mar. 16. Lu. 24. Lazari Jo. 11. [illegible] Math. 9. [illegible] Luc. 7. [illegible] Act. 9. Eutichus a Paulo Act. 20. 1 Re. 17. [illegible] 2 Re. 4. Sunamitidis ab Elisaeo.

2a Diuisio Resurrectionis.

1o Animarum [illegible] a peccatis resurrectio [illegible] de regeneratione [illegible] Jo. 3o [illegible] Nicodemum. Au. de ciu. Dei li. 20 ca. 6 [illegible] vocat primam resurrectionem [illegible]

2o Corporum [illegible] Apocalypsis 20. Hec [illegible] resurrectio prima. Beatus [illegible] [illegible] die iudicii [illegible] 2a aeterna.

[illegible] Epicuri schola [illegible] nihil [illegible] post mortem [illegible]. Seneca etiam quanquam animae immortalitati fauet [illegible] post mortem finiri omnia. Ad Martiam scribens dicit [illegible] Saducaei Ma. 22. Hymenaeus [illegible] 2 T. 2. [illegible] Valentiniani. Carpocratiani. Cerdoniani [illegible] Basilidiani. Hierarchitae [illegible] [illegible] corporis resurrectionem negabant [illegible] praedicationem veritatis contra quos [illegible] de Marcione [illegible] [illegible]

Confirmatur haec doctrina [illegible] 2 [illegible] Math. 10. 11. 16. Lu. 14. 20. Mar. 12. 2 Co. 5. Act. 23. 24. [illegible] Felice [illegible] Ro. 1 Ep. 4 et 5. 2 Ep. 3. [illegible] Apo. 20. 21. Jacobi 5. ad Hebraeos 10. 11. 12.

Argumenta resurrectionis.

1o Ma. 22. [illegible] Abraham Isaac et Jacob [illegible]

2o 1 Co. 15. [illegible] Aug. [illegible] 22. de ciuitate Dei ca. 25. [illegible] credidit quod impossibile [illegible]

3. Christus [illegible] resurrexit [illegible] 1 Co. 15. [illegible]

4o [illegible] Christus [illegible] resurrexit [illegible] impossibilia [illegible]

5 [illegible] Tertullianus [illegible] Marcionem.

6 [illegible] Adam [illegible] Christo [illegible] Argumentum Tertulliani [illegible] mortificamur in Adamo [illegible] in Christo [illegible] 21. et 22. [illegible]

7 [illegible]

8 [illegible]

Alia argumenta e [illegible]

1 Anima [illegible] corporis [illegible] resurgere.

2o [illegible] resurrectio [illegible]

3o [illegible] corpora [illegible]

4 [illegible] Apo. 22 [illegible]

[illegible] resurrectionis [illegible] de praeparatione Euang. [illegible] de resurrectione [illegible] Plato [illegible] Pythagoras [illegible] Plutarchus [illegible] Pythagoram [illegible]

Qua forma resurgent.

[illegible] corpora [illegible] resurgent [illegible] M. 22. [illegible] sicut angeli in caelo.

Rigor. Rigida iuris interpretatio. Rigidi mores. Moroſitas. Summum ius.

Sacramenta.

Against transubstantiation

1° [illegible] to the Corinthians calleth this sacramentall bread after it is consecrated [illegible]

2° [illegible] saith that the materiall parte thereof goeth downe to the [illegible]

Against them that Christ is present in the sacrament as he was after his death before his resurrection [illegible]

No incorruptible can suffer corruptible
but Christes body after his death was incorruptible
[illegible]

Joh. 6. ca. 32. [illegible] Moses [illegible] and Manna [illegible] Christ [illegible] bread [illegible] my father [illegible] bread [illegible] bread of life [illegible] Manna in the wildernesse and are dead [illegible] Verily verily he that [illegible] bread [illegible] Christ [illegible]

[illegible] saith that it is Christes body after the same manner that circumcision was the covenant of God [illegible] the sacrament of [illegible]

The sacrament is the very body and bloude of Christ [illegible]

[illegible] Baptisme hath [illegible]

[illegible] Chrysostom [illegible]

Against transubstantiation

Transubstantiation [illegible] and defined generally in the [illegible]

[illegible] Christ [illegible] Origen [illegible] Augustine [illegible]

[illegible] Chrysostom [illegible] Gelasius [illegible]

[illegible]

3° Theodoret making mention of the sacramentall bread and wine after the consecration saith [illegible] the substance [illegible] Christ [illegible] divine nature [illegible] the sacrament of the body of Christ after the consecration [illegible] bread [illegible] Christ [illegible] substance of the sacramentall bread [illegible] For Theodoret saith that the same [illegible] substance [illegible] The bread and wine [illegible] consecration. The same [illegible] Theodoret [illegible] Christ after his ascension [illegible]

Mathew the poore ye shall alwayes have [illegible] and so [illegible] S. Aug. [illegible] the presence of his body [illegible] by the providence [illegible] Christ [illegible] the end of the worlde [illegible] flesh [illegible] the virgin [illegible] the [illegible] of the father [illegible] Christ [illegible] majesty [illegible] flesh [illegible]

[illegible] Christ [illegible] the right hand of the father [illegible] the body of Christ [illegible] the sacrament [illegible] Christ [illegible] Christ [illegible] the body [illegible] Christ [illegible] the sacramentes [illegible] sacramentally [illegible] Christ

[illegible] the sacrament saith [illegible] bread [illegible] bloude of Christ [illegible] the body [illegible]

Christes body [illegible] bread [illegible]

[illegible] Christ [illegible]

Take ye and eat this is my body which shall be given for you. [illegible]
as ye [illegible] [illegible] words, consider you that this bread is not
common bread but a wonderful matter, neither do you [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] but what [illegible] you [illegible]. Consider and behold my
body crucified for you [illegible] and [illegible] in your minds. [illegible] you [illegible] my
passion [illegible] and [illegible] my death. This is to be remembered [illegible] [illegible]
[illegible] [illegible] you [illegible] body [illegible] and [illegible] [illegible] [illegible]
you bread and wine [illegible] before you or [illegible] remembrance of me [illegible]
[illegible] my [illegible] [illegible] [illegible]. Wherefore [illegible] as [illegible] my [illegible]
you shall [illegible] the sacrament, [illegible] [illegible] [illegible] confessing
[illegible] [illegible] [illegible] my [illegible] [illegible] made for you [illegible]
[illegible] [illegible].

Eadē ē veteris et novi testamenti ecclesia
Iudei appellantur patres nostri.
habent eadē sacramenta.

Veteres baptizati sunt baptismo eo quibus constat
ex aqua verbo et gratia.

Baptismi [illegible]

baptizati sunt in Mose, hoc est Mose paedagogo
ad Christū.
Dum Israelitae transfretarent ab Aegyptiis superabat
[illegible] baptismus in ab infidelibus.
Non apud Aegyptios profecerunt Israelitae fuerunt.
[illegible] nec transgressi [illegible] [illegible] [illegible]
[illegible] mandato baptizati.
[illegible] non [illegible] [illegible] respicit [illegible] sic nec bap-
tismi.
[illegible] ab Israelitis [illegible] [illegible] necessit[illegible] sic
[illegible] gratia [illegible] a baptizati.

Sacrilegium. Sacrilegi.

Sacrilegiũ simpliciter ē prophanatio diuinæ maiestatis. [illegible]

Sanitatis fomitem maximum esse [illegible] [illegible]
ad ἀσωμάτου ὑγιείας καιρὸς ἁμαρτία. Nazianzenus.
Nullo valetudinis tempore peccato.

σκάνδαλον, ἀπὸ τοῦ σκάζειν. quod idem valet quod σκάζειν
vel χωλαίνειν. quasi claudicare vel [illegible] [illegible]
[illegible] [illegible]. A [illegible] Hebraeis [illegible] ab [illegible] quod
offensus animus facile indignatur. Ex quibus apparet vocem translatam esse
a corpore ad animum. Ut corporis est proprie impingere ad [illegible]
lignum seu lapidem pedem offendere. Et quia illa sit offensio, sic animus
seu habet scandalum, quoties [illegible] offenditur.
Scandalum est dictum aut factum, animum alterius exemplo suo [illegible]
offendens, ad confirmandum eum in errorem, vel deterrendum a veritate.
Scripturae Graeci dicunt [illegible] [illegible] [illegible]
[illegible] [illegible]
3 Scandalum partitur: Ap. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
2° [illegible] [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Mat. 16. [illegible]
Causa efficiens [illegible]
[illegible] 1° [illegible] 2° [illegible] 3° [illegible]
3° [illegible]
Materia [illegible] scandalum [illegible]
[illegible]
[illegible]
Forma [illegible] Mat. 15. [illegible]
Ex Matt. 12. [illegible]
[illegible] 1 Cor. 11. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] scriptura sacra Canonica [illegible]
[illegible] . li. 9. [illegible] [illegible]

Scriptura. Verbum Dei. Scripturæ authoritas, eius sufficientia, veritas.

Dei [illegible] aliqua [illegible] in scripturis [illegible] [illegible] Augustinus.

Sicut Deus omnibus suis in creaturis delineat [illegible] fabricator, lumen verbi [illegible] peculiari [illegible] quos propius ac magis familiariter ad se colligere. Cal. In. ca. 6.

Usus legis et Scripturae ex psal.

Lex Domini immaculata convertens animas: testimonium Domini fidele sapientiam praestans parvulis: iustitiae Domini rectae, laetificantes corda: praeceptum Domini lucidum illuminans oculos. Psal. 19. Etsi enim alios quoque usus legis continet, significat tamen in genere, quia tradit Deus omnes [illegible] adesse [illegible] coeli [illegible], hanc esse peculiarem filiorum Dei scholam. Cal. In. l. 1. ca. 6. eodem modo Psal. 29. et 95. [illegible] Christus [illegible] Samaritanae dicebat [illegible] adorare quod nesciunt, solos Iudaeos verum Deum colere.

Nam sicut Deus solus de se idoneus est testis in sermone suo, ita etiam non ante fidem reperiet sermo in hominum cordibus quam interiore Spiritus testimonio obsignetur. Idem ergo Spiritus qui per os prophetarum loquutus est, in corda nostra penetret necesse est, ut persuadeat fideliter protulisse quod divinitus erat mandatum. [illegible] Maneat ergo hoc fixum, quos Spiritus sanctus intus docuit solide acquiescere in Scriptura, et hanc quidem esse αὐτόπιστον, neque demonstrationi aut rationibus subiici. Cal. In. li. 1. ca. 7. hanc esse quam meretur certitudinem [illegible].

Quare Scriptura [illegible] hominibus [illegible] simplex et hoc ut sui quamvis Dei providentia [illegible] regni coelestis mysteria sub contemptibili verborum humilitate traderentur, ne si splendidiore eloquentia illustrata forent, cavillarentur impii solam eam vim regnare. ca. 8. Nunc [illegible] vestita sit [illegible] in rudi simplicitate maiorem sui reverentiam excitet quam ulla rhetorum facundia, quid iudicare licet nisi potentiorem Scripturae sacrae veritatis vim [illegible], quam ut verborum arte indigeat. [illegible] li. 1. c. 8. eodem.

Verbum [illegible] organum quo Spiritus sui illuminationem fidelibus Dominus dispensat. Cal. ca. 9.

Scripture before the church.

Matthew was the first that wrote the gospel [illegible] years after [illegible]. Faith [illegible] church [illegible] Scripture [illegible] [illegible] [illegible] Scripture before [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] Christ [illegible] the foundation [illegible] [illegible] the scripture [illegible]

Divisio Scripturae.

Totum autem, ut doctoribus visum est, quicquid in sacris libris continetur ad duo summa capita esse revocandum: legem et Evangelium. Nam vel nobis praecepta Dei recte vivendi promulgantur, vel cum ab illis [illegible] quod [illegible] [illegible] Evangelio demonstratur quod per Christum condonatur quod peccavimus et divini Spiritus facultas et vis promittitur ut ad imaginem Dei [illegible] iam amissam redeamus. P. Mar. in libro Iudicum.

Nec frustra eodem remedio nos in puram sui notitiam conducit: quia nos alioqui diffluerent etiam qui videntur prae aliis stare. Nempe sicuti senes, vel lippi, et quicunque oculis caligant, si vel pulcherrimum volumen illis obiicias, quamvis agnoscant esse aliquid scriptum, vix tamen duas voces contexere possunt: specillis autem interpositis adiuti legere distincte incipient: ita Scriptura confusam alioqui Dei notitiam in mentibus nostris colligens, discussa caligine liquido nobis verum Deum ostendit. Cal. inst. li. 1. ca. 6.

Necessaria est coelestis doctrinae consignatio, ne vel oblivione deperiret, vel errore evanesceret, vel audacia hominum corrumperetur. Cal. inst. ca. 6. [illegible]

Tit. 906

Scriptura. Verbum Dei. Scripturæ authoritas, eius sufficientia, veritas.

[illegible]

1 placuit [illegible] Scripturam [illegible]

[illegible]

2 [illegible]

[illegible] Alberti [illegible]

[illegible]

[illegible]

[illegible] 10° [illegible]

[illegible] 2. Tim. 2

Hill et Samai [illegible] sectas Phariseorum et scribarum et
quibus alia quidem Iudaeorum factiones et haereses [illegible]
Theod. Bibliander. in [illegible].

Senectus. Senes. Senatus.

An excellent description of olde adge. the 12 of Ecclesiastes.

Genealogia.

Nomen [illegible] γενεαλογια graeco sermone .i. λογος [illegible] sermo de generatione natalium.

[illegible] series alicuius certae stirpis commemoratio per intermedios maiores vel [illegible] progenitores, ad [illegible] principium, vel ab eodem deducendo. [illegible] multi sunt [illegible] linea [illegible] in successionem progenitorum commemorari solent, ut in Matheo describitur [illegible] in descendendo et in [illegible] Lucae [illegible]. [illegible] ab ipsis diis deducit. Homerus [illegible] maioribus [illegible] in regum successione [illegible]. Et apud eundem Glaucus [illegible] commemorat [illegible]. [illegible] Lycurgo, Theseo, Solone [illegible] [illegible] Heraclidas [illegible], Epirum [illegible] medicorum [illegible] Asclepiadarum. [illegible] ad [illegible] reges [illegible] [illegible] possent [illegible] distinguere possent [illegible] [illegible] appellant [illegible] generationes [illegible] propagationes stirpis appellant [illegible] natalibus [illegible] quae dicitur Caro [illegible].

[illegible] usque ad Abrahamum per Sem continuatur. Et ab illo ad [illegible]

[illegible]

Divisio a materia [illegible] partes [illegible] Terminus [illegible] ~~[illegible]~~ [illegible] per seriem [illegible].

3a Divisio ~~[illegible]~~ alia narratio

Cur tam frequentes sunt in veteri testamento tam raro in novo

1o ad certas tribus et earum successiones discernendas.

2o ut [illegible] certo tempore [illegible] Zorobabel et Esra [illegible] Esrae 2o cap.

3o ut hereditatum distinctio esset in terra Canaan.

4 Adam [illegible]

5o Omnium maxime Christi natales quemadmodum patribus promissi [illegible] Matheus et Lucas.

Cur adeo rarae sint in novo testamento.

1o Quia ecclesia Christi [illegible] [illegible] omnes [illegible].

2o [illegible] ad certum tempus [illegible] sub lege [illegible] illam [illegible] [illegible].

3o [illegible] Messiam [illegible] regnum Christi [illegible] Christi [illegible] in novo [illegible] testamento. Paulus [illegible] Tim. 1 [illegible] Genealogias [illegible] [illegible] Apostoli [illegible] ad Iudaeos [illegible] lege [illegible] [illegible] Quod autem ait Genealogias [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] memoria [illegible] sermonem [illegible] Adam [illegible] generationes [illegible] referre [illegible].

Eius abusus duplex.

1o [illegible] Doctrina [illegible] Matusalem et Salomonis.

2 [illegible] ad [illegible] Romani [illegible] Herculem [illegible] reges [illegible] [illegible] difficultate.

Et tamen [illegible] in nobis contra serpentes [illegible] venenum
[illegible] hominis saliva ut ferventis aquae contactu fugere
quod si in fauces penetraverit etiam mori, idque maxime
humani ieiunii oris. Plin. li. 7. ca. 2

Hominis saliva serpentibus et caeteris
omnibus venenatis exitio est. Scal. in
Arist. hist. animal. lib. 2. pag. 239.

Officium servorum in dominos vide P. ad Ephe cap. 6 v. 5. 6. 7. 8. [illegible] ut servitutem [illegible] [illegible] [illegible] quod [illegible] [illegible] servis [illegible] dominus P. ep. 1. ca 2. v. 18. 19. 20. 21. 22. [illegible] [illegible] vita. et in ep. ad Timo. ca 6° v. 1. [illegible] [illegible] [illegible] dominos [illegible] [illegible] [illegible] [illegible] 2. Qui vero fideles habent dominos, [illegible] [illegible] quod fratres sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fideles [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fideles [illegible] [illegible] dominos [illegible] [illegible] [illegible] [illegible] fideles [illegible] fideles dominos [illegible] [illegible] [illegible] [illegible] [illegible]

1 Cor. ca 7° ver 21. Servus vocatus es? ne sit tibi curae sed si potes liber fieri ~~[illegible]~~ potius utere. [illegible] [illegible] [illegible] [illegible]

sic cum inferiore viuas quemadmodum tecum superiorem velles viuere. Senec: epist 47 qua digna est ut diligenter et attentè a dominis perlegatur.

Simplicitas.

Sobrietas.

Spes.

Spes salute [illegible] in [illegible] omnibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad Rom. 8 n. 24. [illegible] Spes pro [illegible] [illegible]

[illegible] spes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sperando [illegible]
[illegible] [illegible] [illegible] dicuntur [illegible] [illegible] [illegible] [illegible] [illegible]
alterum intermedia [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Et quia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
alterum [illegible] [illegible] [illegible] intermedia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] indicem [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] spe. Sic [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] spe [illegible]
[illegible] [illegible] spe [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] pars [illegible] potior [illegible] [illegible] alterum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Jehovah, et Judah [illegible] [illegible] [illegible] 2 Chr. 14 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in the [illegible] [illegible] Zerah the King of Ethiopia came against Asa [illegible] [illegible] [illegible] cried unto the Lorde his God and said Lord, lord it is nothing with thee to helpe with many or with no power: helpe us O Lord our God, for we rest in thee and in thy name we went against this multitude: O lord thou art our god let not man prevaile against the

[illegible] [illegible] [illegible] [illegible] Julii [illegible]

Ducti sunt columnis sed admodum infirmis velut duo superstitionis, vetusta Patrum traditione et exemplis, et stulta de locis externis honore, quibus erroribus opponere oportet Dei verbum et naturam, quemadmodum [illegible] illa Samaritana Jo. 4. 20 Patres nostri in hoc monte adoraverunt, et vos dicitis Hierosolymis esse locum ubi oportet adorare.

Vide hom

Quod autem errore [illegible] superstitionibus tales viri, non ita accipiendum quasi sua simplicitate a crimine liberet: quia caecitas, qua laborant, semper fere et superba vanitate, et contumacia implicita est. Vanitas apparet qui non quaerunt Deum quemadmodum se offert sed quemadmodum ipsis placet, hac ratione non illum sed cordis sui figmenta et somnia adorant iuxta illud ad Romanos infatuati sunt. Ro. 1. 22 qui sapientes esse appeterent. Paulus dixerat evanuisse in suis cogitationibus, sed ne quem culpa eximeret, subiicit merito eos excaecatos, qui sobrietate non contenti, sed plus sibi arrogando quam fas sit, tenebras ultro accersunt, imo inani ac perverso fastu se infatuant. Unde sequitur, non esse excusabilem eorum stultitiam, cuius causa est non vana modo curiositas, sed libido plus sciendi quam par sit cum falsa confidentia. Jo. Ca. ca. 4.

Temeritas. Temeritas aſſentiendi, aggrediendi.

Templa Romanorum appellat the temple sanctitatis, amplitudinis, mentis, consilij publici, caput urbis, ara sociorum, portus omnium gentium, sedes ab universo populo Romano concessa uni ordini. [illegible] David forbidden to build an house; Solomon had order by him to build promised him, a temple. 17 of 1 Chr. He shall build me an house and I will stablish his throne for ever.

Nathans message to David 1 Chr. cap 17. Now when David dwelt in his house he sayd to Nathan the prophet: Behold I dwell in a house of cedar trees, but the Arke of the Lords covenant remaineth under curtaynes. So in the spirit of Aggeus: Is it time for your selves to dwell in your seeled houses, and this house lie waist.

Timor Dei.

Let us heare the ende of all feare God and kepe his commandements for this is the whole duty of man. So. Ecc. 12. ver. 13.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Traditiones humanæ. Conſtitutiones. Ritus. Ceremoniæ. Præcepta hominum, & iudicia.

[illegible]

Seneca in quodam [illegible] ait non esse [illegible] illum magna cui nihil sit tuti.
[illegible] 6. Item apud Suetonium Tiberius dicit non esse boni pastoris deglubere sed tondere pecus. Et [illegible]
magnum se [illegible] qui [illegible] dicebat

EEE.ij. 554.

Vacuum.

Vanitas.

Stultitia

Nabal churlishe 25. 1 Sam. v. 3 and his wife expoundeth his name 25. Let not my lord
I pray thee regard this wicked man Nabal for as his name is so is he. Nabal is his name and
folly is with him. So that all wicked churlishe are as [illegible] foles.

Venti. Aura.

Ver.

qui [illegible] veritatem non [illegible]
[illegible]

Quod non sit Deus verax omnis homo mendax. 3° ad Ro.
Deus verax est modo quia bona fide [illegible] promissa servata sit: sed quia
opere [illegible] quicquid loquitur. Caiet. in 3° ad Ro.

Ex verbo [illegible] varius [illegible] tinctus in diversis coloribus dicitur [illegible] in [illegible]
Varia forma, varia oratio, varij mores, varia fortuna, [illegible] varia [illegible]
[illegible]

Vinum. Vitis. Vindemia.

Wine three grapes the first altereth. 2 troubleth 3 dulleth ./

Baasha slew Nadab the son of Jeroboam according to the prophesie and all the house of Jeroboam. 1 Kings 16. Elah his son was slayne by Zimri that conspired agaynst him [illegible] and all his house according to the prophesie. The people after hearinge this made Omri their king and he besieged Tirzah where Zimri was, which Zimri seeing went into the palace of the king and burnt himselfe this was the place where he slew Elah.

Of Gods vengeance [illegible] 25. 39. vide Misericordia

Vindictam quam Deus [illegible] alius non sumit Deus [illegible] secundum [illegible] [illegible] nec [illegible] alium ad [illegible] alius [illegible] ad hanc praedicandam valet. ut [illegible] in morte Judae loquens, quomodo oportet alium episcopatum eius accipere. et hoc confirmat citat locum illum Davidis Psal. 69. 26. et 109. v. 8. Fiat commoratio eius deserta et non sit qui habitet in ea. Et episcopatum eius sumat alter. Haec Davidis de Judae [illegible] [illegible] scripsit [illegible] ad Judae [illegible].

David desirous of revenge uppon Nabal 1 Sa. 25. 13. Girde every man his sword [illegible] For indeede as the Lord God of Israel liveth who hath kept me backe from hurting thee except thou haddest hasted and met me, surely there had not bene left unto Nabal by the dawning of the day any that pisseth agaynst the wall. 32 [illegible] blessed be the Lord [illegible] 33 blessed be thy counsell and blessed be thou which hast kept me this day from comming [illegible] and that myne hand hath not saved me. v. 39. he blessed god that he kept his hand from evill. revenge therefore evill [illegible] revenge [illegible] by thine owne [illegible]. The right hand [illegible] v. 26 & 33.

Rom. 12. v. 14 Benedicite iis qui vos ~~[illegible]~~ persequuntur, benedicite inquam et ne imprecamini. [illegible] ~~[illegible]~~ [illegible] animo inter vos [illegible] affecti. Ne [illegible] [illegible] sed humilibus obsecundantes. Ne sitis prudentes apud vosmetipsos. 17 Nemini malum pro malo reddentes [illegible] 18 Si fieri potest quod ad vos attinet cum omnibus hominibus pacem habentes. 19 Ne vosmetipsos ulciscamini dilecti, sed date locum irae scriptum est enim Mihi vindicta et ego retribuam dicit Dominus. 20 Itaque si esurit inimicus tuus ciba illum, si sitit da ei potum, hoc enim faciens carbones ignis congeres in caput eius. 21 Ne vincaris a malo, sed vince bono malum. Matt. ca. 5. 43. Audistis dictum fuisse Diliges proximum tuum et odio habebis inimicum tuum. 44. Ego vero dico vobis diligite inimicos vestros, benedicite iis qui devovent vos, benefacite iis qui oderunt vos, et precamini pro iis qui vos infestant et persequuntur vos. 45. Ut sitis filii patris vestri qui est in caelis, [illegible] solem suum oriri facit super malos et bonos et pluit super iustos et iniustos. [illegible] debet [illegible] a comparatione [illegible] Dei [illegible] filius. 46 Si enim dilexeritis eos qui diligunt vos quam mercedem habebitis? nonne et publicani idem faciunt? 47 Et si complexi fueritis fratres vestros solum, quid amplius facitis? [illegible] 48 Estote ergo vos perfecti sicut pater vester caelestis perfectus est.

Lev. 19. v. 17. Thou shalt not hate thy brother in thy heart but thou shalt plainely rebuke thy neighbour and suffer him not sinne. 18 Thou shalt not avenge nor be mindfull of the wronge of the children of thy people, thou shalt love thy neighbour as thy selfe I am the Lord.

Virtus. Virtutum præmia.

Omnes [illegible] virtutes honestæ sunt et honestatis causa [illegible]

Homerica [illegible] Il. ν. [illegible]
ἀνδράσι γε θνητοῖς ἔμμεναι ἀλλὰ θεοῖς.

ἡ μὲν κακία πρόσκαιρόν τινα ἔχει τὴν ἡδονὴν
διηνεκῆ δὲ τὴν ὀδύνην· ἡ δὲ ἀρετὴ βραχὺν μὲν τὸν
πόνον διηνεκὲς δὲ τὸ κέρδος μετὰ τῆς εὐφροσύνης.
Chris tom 5 fo. 73.

De vita sua male vide [illegible]

Vita aeterna [illegible] vide Fides

Vita. Vita æterna. Salus. Redemptio. Immortalitas.

[illegible]

[illegible]

Vita

[illegible]

[illegible]

Est [illegible] vita aeterna

[illegible]

[illegible]

[illegible] qui in Christo [illegible] Jo 3 qui credit in me habet vitam aeternam

x Jo 5 qui sermonem meum audit et credit ei qui misit me, habet vitam aeternam et in iudicium non venit sed transiit a morte ad vitam. Jo 3. Sic dilexit Deus mundum ut filium suum unigenitum daret ut omnis qui in eum credit non pereat sed habeat vitam aeternam. [illegible]

b [illegible] fidelibus [illegible] in hac terra [illegible] Mat 18 [illegible] [illegible] cae[lis] [illegible] sacramentis [illegible] bona opera [illegible] Mat 25 [illegible] regnum [illegible] Mat 25 [illegible] bona opera.

[illegible] vitae aeternae

[illegible]

1° Gaudium aeternum [illegible]

2° Societas [illegible]

3 Angelorum consortium Mat 22 Lu 20

4 [illegible] Christi [illegible]

5 Corporum [illegible]

6 [illegible] Apo [illegible]

7 [illegible] Apo 21 [illegible] 1 Cor 15 [illegible]

8 Opera diaboli [illegible]

9 Transfigurabit corpus humilitatis nostrae configuratum corpori claritatis suae [illegible] 1 Cor 15

Anima et corpus bene habebunt [illegible]

[illegible]

III.j. 577.

III.ij. 578.

Vota.

Vxoris erga maritum officium optime declarantur [illegible], 1a ad C. ca. 7.
et prima Petri ca. 3o [illegible] et ornatus eorum describitur [illegible]
[illegible] commendatur a [illegible] et [illegible] [illegible] ubi et mariti
officium declaratur. et quinto ad Ephesios, ubi [illegible]
[illegible] uxores propter [illegible] subiectae [illegible] domino,
[illegible], quia mariti [illegible] omnino [illegible]
[illegible] 23 [illegible] vir caput [illegible]
caput ecclesiae [illegible] qui salvator [illegible] corporis. et [illegible] salus uxoris
a viro dependet [illegible]
[illegible] a Christo. officium [illegible] 25 viri diligite uxores vestras sicut et
Christus dilexit Ecclesiam et semetipsum tradidit pro ea. [illegible]
[illegible] uxoris [illegible] 27 28 [illegible]
diligere suas uxores [illegible] corpora, qui diligit uxorem seipsum
diligit. [illegible] Christus [illegible]
[illegible] membra sumus corporis eius ex carne eius et ossibus eius [illegible]
[illegible] Matrimonio [illegible]

[illegible]
[illegible] ἀγαθὸν γλυκερώτερον ἢ γυναικός
Μάρτυς ἐγὼ σὺν ἐμοῦ γίγνου ἀληθοσύνης. | [illegible]

Zelus. Zelotes. κακοζηλία.

¶ Sequuntur auctuaria locorũ aliquot, quos ſuperius vel prætermiſſos, vel nõ ſatis accurate diſtinctos, aut confuſe congeſtos, huc adnectere atq; ad libri calcem adijcere libuit.

Abſurda. Abſona in rebus, dictis, & factis, infanda, incredibilia, paradoxa, inter philoſophos, poetas, oratores, theologos & alios.

[illegible]

[illegible]

Apoſtoli. Apoſtolica vocatio, functio, doctrina, & canones. Apoſtolorum ætates. Acta. Exitus, & Succeſſiones.

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Apoſtoli. Apoſtolica vocatio, functio, doctrina, & canones. Apoſtolorum ætates. Acta. Exitus, & Succeſſiones.

Paulus Gentium Apostolus. 1 Tim. ca. 2. v. 7. & 2 Tim. ca. 1. v. 11.

Auſpicia. Auguria. Omina. Prodigia. Oracula. Somnia, & deluſiones dæmoniorum. Reſponſa. Vaticinia. Aruſpices.

Hiſtriones. Mimi. Scænici. Comœdiæ. Tragœdiæ. Cynici. Moriones. Geſtus. Dramata.

[illegible] vid. [illegible]

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